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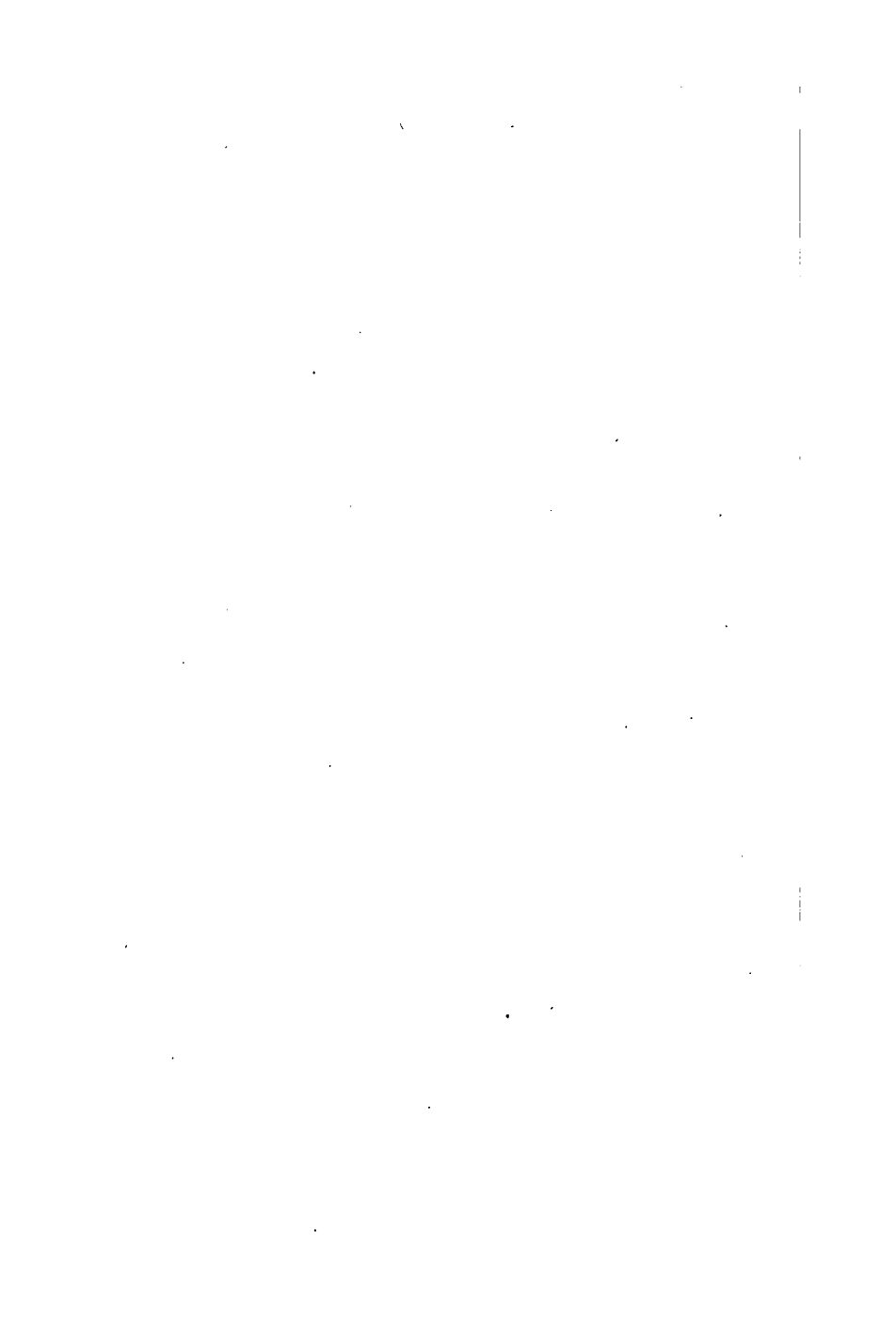
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# ILLUSTRATIVE GATHERINGS

OR

## PREACHERS AND TEACHERS.

A MANUAL OF ANECDOTES, FACTS, FIGURES,  
PROVERBS, QUOTATIONS, ETC.

*Adapted for Christian Teaching.*

BY THE

REV. G. S. BOWES, B.A.,

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COLLEGE, CAMBRIDGE.

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"WITHOUT A PARABLE SPAKE HE NOT UNTO THEM."

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## PREFACE.

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"ILLUSTRATIVE GATHERINGS."—It is hoped the title of this book will at once explain its design,—to supply a selection of illustrations, gathered from many sources, for the elucidation of Christian truth; such as "preachers and teachers" are constantly in search of, and yet often find it difficult to meet with.

A few words, however, may be said upon its plan. It embraces,—

1. *A Collection of Scripture References.* The Scriptures being the great source of truth, a collection of texts, and also of scriptural emblems, have been placed at the beginning of most of the articles, and short illustrations subjoined to many passages of Holy Writ. Of the former, it may sometimes happen that their applicability may not at once be obvious; but, it is believed, a little careful thought, and comparison with the context,





of simple emblems have been collected, one or two of which the reader may select and open out for himself, after which any of the following illustrations may be used. This is desired to be a *suggestive* book; not one to encourage idleness; but one to help the thoughtful.

2. Illustrations, valuable as they are, let it always be remembered, should be kept in their *due place*. "Arguments are the pillars of the temple of truth; illustrations are the windows, to let in light." True; yet such light only as can reach the mind. It is a higher power that must reach the *heart*. "It is recorded of one of the Reformers, that when he had acquitted himself in a public discussion with great credit to his Master's cause, a friend begged to see the notes, which he had observed him to write; supposing that he had taken down the arguments of his opponents, and sketched the substance of his own reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions,—'More light, Lord; more light, more light!'"\* This is the light the true teacher wants. If anything here written be useful as a help to supply light, let it only be in humble subservience. The wisest words of the

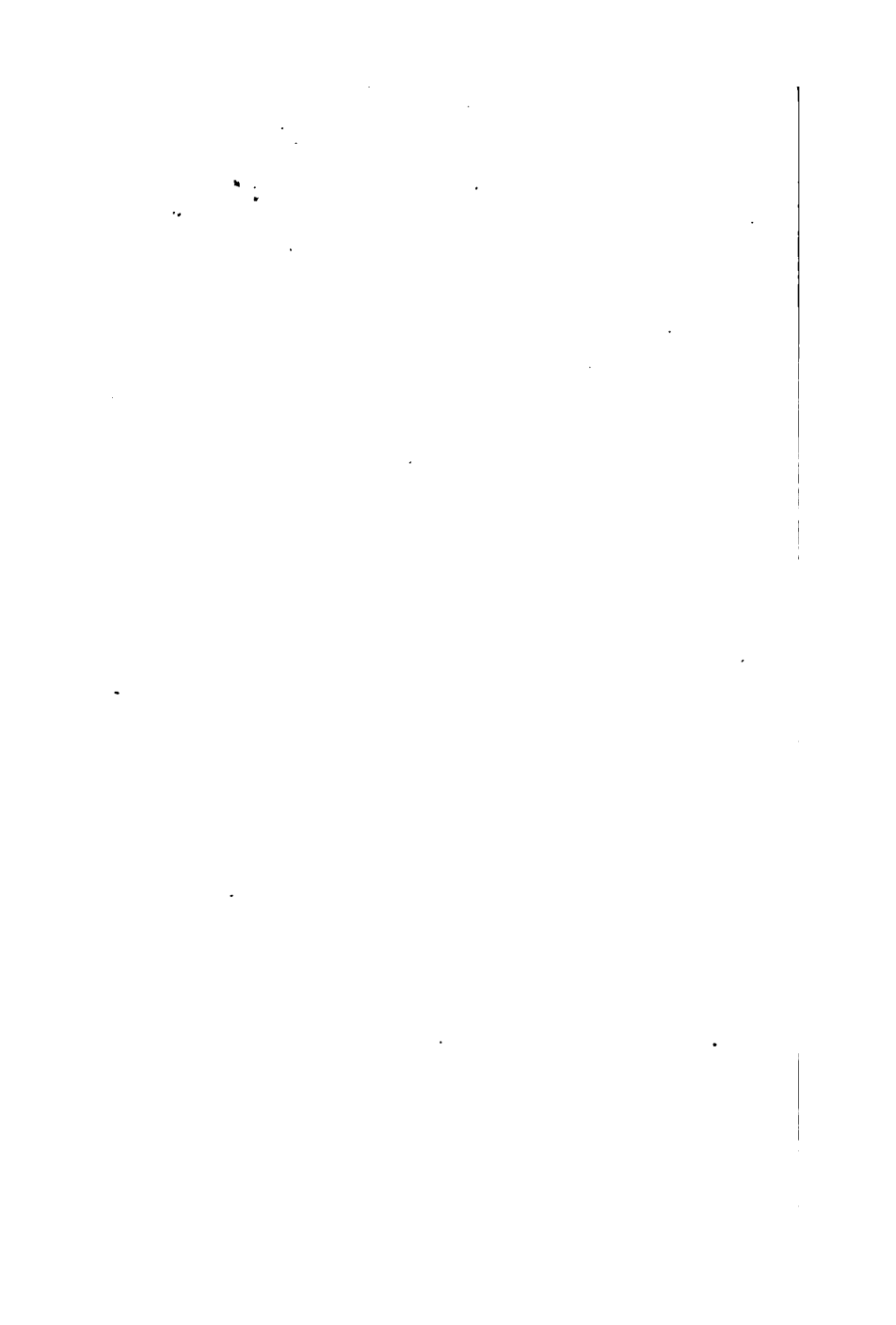
\* Rev. C. Bridges on Psalm cxix. (p. 173, *note*).

wisest minds are only a dark lantern, without the Spirit's light. Too much time *may* be spent in seeking to adorn and enforce the truth. Let those who use this book use it only as a help. It is our bounden duty—it should be our diligent care—to use all the helps we can ; but let this prayer be ever upon our lips, and in our hearts, “More light, Lord ; more light, more light ! ”

G. S. BOWES.

CHILLENDEEN RECTORY,  
*February, 1860.*





## ILLUSTRATIVE GATHERINGS.

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**ABIDING IN CHRIST**—Denotes : 1. Dependence. (John xv. 5.) 2. Continuance. (Luke xxiv. 28, 29.) 3. Peace, rest, and love. (Psalm xxv. 13; xci. 1.)

One of the many expressions peculiar to St. John, and which so sweetly breathes his tender spirit, who leaned upon the Saviour's bosom. As he has titles of Christ, peculiar to himself ("the Life," "Light," "the Truth," &c.), so he has distinctive terms for our life in Christ, and this is one,—“Abide in Me, and I in you,” &c. (See John xv., and elsewhere in about twenty-one places.)

**ACCESS TO GOD.**—Psalm lxxv. 4; Micah vi. 6—8; John x. 1—9; xiv. 6; Eph. ii. 18; iii. 12; Rom. v. 2; Heb. iv. 16; x. 19—22.

**THROUGH CHRIST.**—Cf. 1. The order of the Tabernacle,—the Brazen Altar—Laver—Holy Place—Most Holy.

2. Nearly all the gifts and sacrifices were offered at the door of the Tabernacle.

3. John x. 1—9; xiv. 6.

4. Heb. vii. 22. Jesus “a Surety of a better Testament,” *ἑγγυος*, from *ἐγγύς*, near.

Cf. God's way of forgiveness with man's. David forgave Absalom, but he said, "Let him turn to his own house, and let him not see my face." (2 Sam. xiv. 24.) "So Absalom dwelt two full years in Jerusalem, and saw not the King's face." (Ver. 28.) But God's pardons include direct access. (Rom. v. 1, 2.)

ACKNOWLEDGING GOD.—Gen. xxxiii. 5; 1 Chron. xxix. 10—25; Ps. xxviii. 5; cxv. 1; Prov. iii. 6; Eccl. vii. 13; Isa. v. 12; Dan. iv. 30—32; v. 23; Acts xii. 23.

We do, when we (1) take Him into our counsels before we form our plans; (2), ask his blessing in their progress; (3), surrender or change them whenever He requires it; and (4), when we honour Him as our Father, and obey Him as our King.

There were several striking examples of, under the Jewish economy, as in the offerings. The wave offering was waved horizontally to the four points, and the heave offering heaved up and down, the two acknowledging Him as the Lord of heaven and earth. All the firstborn of man and beasts were also his. The tithes were for the maintenance of his ministers. So also in war (see Numbers xxxi. 28—30), the tribute offered to God was from the soldiers 1-500th part, and from the people 1-50th, besides a large thank-offering of the officers, equal to 37,869*l.* 16*s.* 5*d.*

England has often shown her Christian character in this respect; as, when Queen Elizabeth ordered a medal to be struck, after the destruction of the Spanish Armada, having on it Ex. xv. 10, "Afflavit Deus, et dissipantur,"—"God blew on them, and they were scattered." So we have well inscribed Ps. xxiv. 1 on the forefront of the Royal Exchange, and stamped "*Dei gratiâ*" on all our coins of the realm. But do we *feel* the acknowledgments we so often make, as, *e.g.*, when we say grace at meals?

Pope Adrian blasphemously put the inscription upon

the college he had built, "Utrecht planted me, Louvain watered me, but Cæsar gave the increase." Upon which some one wrote underneath, "It seems God did nothing for this man."

**ADOPTION.**—Pr. xiv. 26; Is. lvi. 5, 6; Ezek. xvi. 3—14; John i. 11—13; Rom. viii. 14—17; 2 Cor. vi. 18; Gal. iv. 5—7; Eph. i. 5—11; Phil. ii. 15; 1 John iii. 1—3.

Is included in Justification.

"Justification is the act of God as a Judge, adoption as a Father. By the former we are discharged from condemnation, and accepted as righteous; by the latter, we are made the children of God, and joint-heirs with Christ. By the one, we are taken into God's favour; by the other, into his family. Adoption may be looked upon as an appendage to justification, for it is by our being justified that we come to a right to all the honours and privileges of adoption."—*Dr. Guyse*.

By adoption, God gives us—(1), a new *name* (Numb. vi. 27; Rev. iii. 12); (2), A new *nature* (2 Pet. i. 4.) ["Whom God adopts He anoints; whom He makes sons, He makes saints."—*Watson*.] (3), A new inheritance. (Rom. viii. 17.)

Fruits of (a), ON GOD'S PART. *Love* towards the adopted. (Psalm ciii. 13.) *Provision* for them. (Ps. lxxiv. 11.) *Protection*. (Zech. ii. 8.) *Guidance*. (Hosea xi. 1—3; Rom. viii. 14.) *Correction*. (Heb. xii. 5—11.)

(β), ON OUR PART. *Holiness*. (2 Cor. vi. 18; vii. 1; 1 John iii. 1—3.) *Love* for the Father. (Rom. viii. 15.) *Love* to all God's family. (1 John v. 1.)

The wonder of God's adoption appears, if we compare it with the love of men. 1. Men generally adopt, when they have no children of their own. But God had a Son—his "dear Son,"—a Son better than the angels. (Heb. i. 4.) 2. Men generally adopt

such as they think deserving. God adopted criminals, traitors, enemies. 3. Men adopt living children. God adopts those spiritually dead. 4. Man adopts one son. God adopts many. (Heb. ii. 10.)

*Such Love.*—When the Danish missionaries stationed at Malabar set some of their converts to translate a Catechism, in which it was asserted that believers became the sons of God, one of the translators was so startled that he suddenly laid down the pen, and exclaimed, "It is too much. Let me rather render it, 'They shall be permitted to kiss his feet!'"

Ex. Ephraim and Manasseh by Jacob. Moses by Pharaoh's daughter. Esther by Mordecai.

Application. God's yearning love. (Jer. iii. 19.) Our duty. (1 Sam. xviii. 3; Esther vi. 6; Mal. i. 6; 1 John iii. 2, 3.)

### AFFLICTIONS.

Ex. i. 12; iii. 7; Ruth i. 21; 2 Sam. xxii. 28; Ezra ix. 13; Neh. ix. 31, 32; Job ii. 10; v. 27; xiv. 1; xxxvi. 8—12; Ps. xxxv. 19, 42; xxx. 8; cxix. 71, 75, 107; cxxvi. 5; cxi. 12; Isa. xxx. 20; xxxiv. 11; xlviii. 10; liii. 7; lxiii. 9; Lam. iii. 1, 22, 23, 39, 40; Ezek. xx. 37; Hosea v. 15; Joel i. 19; Amos iii. 6; Micah iv. 7; Zeph. iii. 12; Mal. iii. 3. John xvi. 20; Rom. v. 2; viii. 17, 18, 28, 35—39; 2 Cor. i. 10; iv. 17; vi. 10; Col. i. 24; 1 Thess. iii. 3; 1 Tim. ii. 12; Heb. x. 32; xii. 3—11; James v. 11—13; 1 Pet. iv. 13, 14; v. 9, 10; Rev. iii. 19.

Gen. xxxv. 18. "She called his name Benoni (son of my sorrow), but his father called him Benjamin" (son of the right hand).

"There is a dark and bright side to every providence, as there was to the guiding pillar-cloud. *Nature* fixes on the dark, and calls it 'sorrow'; *faith* sees the sun dispersing the darkness, and calls it by a name of joy."—*Bonar*.

Judges viii. 16. "And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth."

*Marg.*, "made to know;" and how much is the believer made to *know* in affliction, of God, of Christ, of the Spirit, of the Scripture, of himself, of sin, of faith, of eternal life? Luther used to say, there were many of the Psalms he could never understand till he had been afflicted. Rutherford declares he had got a new Bible through the furnace.

Psalms lv. 19. "Because they have no changes, therefore they fear not God."

Cf. Jer. xlviii. 11.

"There is a great want in those Christians that have not suffered."—*M'Cheyne*.

Even the heathen Bion said, "It is a great misfortune not to endure misfortune;" and Anaxagoras, when his house was in ruins, and his estate wasted, afterwards remarked, "If they had not perished, I should have perished." So said one brought to himself by blindness, "I could never see till I was blind."

Daniel iv. 25. "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."

How complete is the preservation of God's people in the furnace; sometimes temporally, always eternally! The Three Children lost something! But it was only the bonds that bound them; and why? Because one "like the Son of God" walked with them through the flames. So is it still. (Isa. xli. 10—14; xliii. 2.)

Matthew xiv. 30. "Beginning to sink, he cried, saying, Lord, save me."

Sinking times are praying times. It was only when Peter looked at the waves, and heard the winds, that he sank. Believers "looking to Jesus" may walk securely upon the watery surge.

Mark xv. 23. "And they gave Him to drink wine mingled with myrrh, but He received it not."

"Because it was designed to deaden the pain, and He would suffer to the utmost. Learn a lesson of patient submission from his example. But as for us, *we* may use every alleviation. He purchased alleviation for us."—*Bonar*.

John xi. 3. "Therefore his sisters sent unto Him, saying, Lord, behold he whom thou lovest is sick."

"Afflictions make many send to Jesus. Joab would not come to Absalom, till Absalom set his corn-field on fire. One writes,—'By pain God drives me to prayer, teaches me to pray, inclines me to pray. Say, my heart, with respect to the stone, I am unworthy of this mercy.'—*Adams' Private Thoughts*.

John xviii. 11. "The cup which my Father hath given Me, shall I not drink it?"

So Christ speaks of suffering. 1. It is but *a cup*; a small matter comparatively, be it what it will. It is not a sea, a Red Sea, a Dead Sea, for it is not hell; it is light, and but for a moment. 2. It is a cup that is *given* us. Sufferings are *gifts*. (Phil. i. 29.) 3. It is given us by a *Father*, who has a father's authority, and does us no wrong,—a father's affections, and means us no hurt.

1 Peter i. 6. "If need be."

"Three gracious words. Not one of all my tears shed for nought! God here pledges Himself that there shall not be one redundant thorn in the believer's chaplet of suffering. Oh, what a pillow on which to rest thy aching head!"—*Macduff*.

Rev. ii. 10. "Thou shalt have tribulation ten days."

1. A *fixed* time; for God hath determined the beginning and ending of all our trials. 2. A *short* time—ten days. What are they to the years of a believer's life, or to the three years of contradiction and sorrows the "Man of Sorrows" passed?

[The author would recommend those visiting the sick sometimes to take some single verse or phrase, to open out, and turn into prayer. One or two thoughts, dwelt upon, are at times more effective than a long passage. For the plan carried out more fully, see Bonar's "Visitor's Book of Texts." Nisbet.]

*Emblems*.—Baptism,—a rite, sacred and sanctified,—Cross—["I would not exchange my cross with any."—*Rutherford*],—Cup, Fight, Fire, Furnace, Jewels polished by friction, Medicine, Ploughshare, Pruning-knife, Rod, "Songs in the night," Storms and billows, Thorns, Deep Waters, Winter's frost and snow.

Cf. Burning bush,—burning, but not consumed;

Moriah ; Valley of Achor, the Door of Hope ; Marah's bitter waters sweetened ; Wilderness, the road to Canaan ; Olivet (Jesus suffering and ascending there).

" Afflictions are blessings to us when we can bless God for afflictions. Suffering has kept many from sinning. God had one Son without sin, but He never had any without sorrow. Fiery trials make golden Christians ; sanctified afflictions are spiritual promotion."—*Dyer*.

*As sanctified or unsanctified, soften or harden.* The same sun melts the wax, and hardens the clay, makes the rose to grow in its beauty, and the thistle with its curse. A child shut up in a dark room comes out humbled or hardened. The prodigal went first to the citizen, then to the father. (Luke xv. 15—17.) Summer storms are soft and fertilizing. Winter storms are bleak and destructive.

" There is as much difference between the sufferings of the saints and those of the ungodly, as between the cords with which an executioner pinions a condemned malefactor, and the bandages wherewith a tender surgeon binds his patients."—*Arrowsmith*.

If God dries up the water on the lake, it is to lead you to the unfailing Fountain. If He blights the gourd, it is to drive you to the Tree of Life. If He sends the cross, it is to sweeten the crown ; for no cross, no crown ; no rain, no rainbow.

" Nothing is so hard as our heart ; and, as they lay copper in aquafortis before they begin to engrave it, so the Lord usually prepares us by the searching, softening discipline of affliction for making a deep, lasting impression upon our hearts."—*Nottidge*.

A PRECIOUS TREASURE.—A young man, who had long been confined with a diseased limb, and was near dissolution, was attended by a friend, who requested that the wound might be uncovered. This being done, " There," said the young man, " there it is, and a precious treasure it has been to me ; it saved me from the folly and vanity of youth ; it made me cleave to God as my only portion,



and to eternal glory as my only hope ; and I think it has now brought me very near my Father's house."

**SIDE WINDS.**—"I have heard that a full wind behind the ship drives her not so fast forward, as a side wind that seems almost as much against her as for her ; and the reason is, that a full wind fills but some of her sails, which keeps it from the rest, but a side wind fills them all. Now, our affections are our sails. If the Lord give us a full wind, and continued gale of mercies, it would fill but some of our affections,—joy, delight, and the like. But when He comes with a side wind—a dispensation that seems almost as much against us as for us—then He takes up all our affections ; then we are carried faster to the haven where we would be."—From *Owen*.

**AMBITION.**—Psalm xlix. ; cxxxi. ; Prov. xvii. 19 ; Isa. v. 8 ; xiv. 12—27 ; Jer. xlv. 5 ; Matt. xviii. 1—6 ; Luke xxii. 24—27 ; Rom. xi. 20 ; Phil. ii. 7.

"Men are not so much mistaken in desiring to advance themselves as in judging what will be an advance, and what the right method of it. An ambition which has conscience in it will always be a laborious and faithful engineer, and will build the road, and bridge the chasms between itself and eminent success, by the most faithful and minute performance of duty. The liberty to go higher than we are is only given when we have fulfilled the duty of our present sphere. Thus men are to rise upon their performances, and not upon their discontent. A man proves himself fit to go higher who shows that he is faithful where he is. A man that will not do well in his present place, because he longs to go higher, is neither fit to be where he is nor yet above it ; he is already too high, and should be put lower."—*Beecher*.

"The best way to get more talents is to improve the talents we have."—*Bickersteth*.

Look to the *end* of worldly ambition, and what is it ? Take the four greatest rulers, perhaps, that ever sat upon

a throne. ALEXANDER, when he had so completely subdued the nations that he wept because there were no more to conquer, at last set fire to a city, and died in a scene of debauch. HANNIBAL, who filled three bushels with the gold rings taken from the slaughtered knights, died at last by poison administered by his own hand, unwept and unknown, in a foreign land. CÆSAR, having conquered 800 cities, and dyed his garments with the blood of one million of his foes, was stabbed by his best friends, in the very place which had been the scene of his greatest triumph. NAPOLEON, after being the scourge of Europe, and the desolator of his country, died in banishment, conquered, and a captive. So truly "The expectation of the wicked shall be cut off." (Prov. x. 28.)

WAS IT WORTH CLIMBING FOR?—A boy at play struck the ball awkwardly, so that it fell upon the roof of a high barn. He immediately scrambled up the rugged door, and, clinging by the hole in the brickwork, reached the top of the barn, rubbing the skin from his fingers, tearing his clothes, and running the risk of breaking his neck. He gained the ball, but was it worth climbing for?

A man climbed up a greasy pole, on the top of which was stuck a hat, for any one who chose to take it. The man had great difficulty to climb up the pole, for it was greasy, so that he had to take sand from his pockets to rub upon it, that it might be less slippery. At last, he reached the top; but the hat being nailed fast there, was spoiled in being torn away. The man obtained the hat; but was it worth climbing for?

The boy and the man were climbers after things of little value; but all earthly things are of little value, compared with things which are eternal. A peasant boy may climb after a bird's nest, and a prince may climb after a kingly crown. Both the bird's nest and the crown will fade away. Well would it be for us to put to ourselves the question, concerning many an object of our

arduous pursuit, *Is it worth climbing for?*\*—From *Tract Magazine*.

THE POPE'S CORONATION.—Up to the present day, when the popes are crowned, the master of the ceremonies carries a lighted wax taper in one hand, and a reed, surmounted by a handful of flax, in the other. The flax is lighted; for a moment it flashes, and then dies away, and the thin ashes fall at the Pontiff's feet, as the Chaplain chants, in a full and sonorous voice, "Pater Sanctus, sic transit gloria mundi."

Fables for Children.—Phaeton attempting to drive the Chariot of the Sun. The Frog that strained himself to be as large as the Ox.

DR. PAYSON writes very forcibly to a young clergyman:—"Sometime since I took up a little work, purporting to be the lives of sundry characters, as related by themselves. Two of these characters agreed in saying that they were *never happy* until they ceased striving to be great men. The remark struck me, as you know the most simple remark will, when God pleases. It occurred to me at once that most of my sorrows and sufferings were occasioned by my unwillingness to be the nothing that I am, and by a constant striving to be something. I saw that if I would but cease struggling, and be content to be anything or nothing, as God pleases, I might be happy." (Jer. xlv. 5.)

Ex. Satan, Adam and Eve, Babel-builders, Miriam and Aaron, Korah, Absalom, Adonijah, Nebuchadnezzar, Sons of Zebedee, Diotrephes.

ANGER.—Ecc. vii. 9; Ps. xxxvii. 8; Prov. xiv. 17; xv. 1; xvi. 32; xix. 19; xxv. 28; Matt. v. 22; Eph. iv. 31; vi. 4.

— often only punishes the angry man; like

\* See a well-known anecdote, "The Name cut on the Natural Bridge in Virginia," *Christian Treasury*, 1858, p. 401.

stones pulled down in mischief from an old ruin, that fall upon the man that pulled them down.

"Ashes fly back in the face of him who throws them."  
—*Yoruba Proverb.*

"I have heard of a married couple," says Matthew Henry, "who were both passionate naturally, but who lived very happily together, by simply observing this rule, —*never to be both angry at the same time.*"

"That anger is without sin, that is against sin." —  
*Mason.*

**JULIUS CÆSAR.**—It is said of him, that when provoked he used to repeat the whole Roman alphabet before he suffered himself to speak.

**PLATO** said to his servant once, when angry, "I would beat thee, but that I am angry." (Prov. xix. 11.)

**Duke of DORSET.**—It is said that his servants used to put themselves into his way when he was angry, knowing that any indignities offered to them then, he was sure to recompense in his cooler moments.

**DR. ARNOLD**, when at Laleham, once lost all patience with a dull scholar, when the pupil looked up in his face, and said, "Why do you speak angrily, Sir? Indeed I am doing the best I can." Years after, he used to tell the story to his children, and say, "I never felt so ashamed of myself in my life. That look and that speech, I have never forgotten." [May not this fact put many Christian parents and Sunday-school teachers to the blush?]

"There is an anger that is damnable; it is the anger of selfishness. There is an anger that is majestic as the frown of Jehovah's brow; it is the anger of truth and love. If a man meets with injustice, it is not required that he shall not be roused to meet it; but if he is angry after, he has had time to think upon it; that is sinful. The flame is not wrong, but the coals are." —*Beecher.*

"Never forget what a man has said to you when he was angry. If he has charged you with anything, you

had better look it up. Anger is a bow that will shoot sometimes where another feeling will not."—*Ibid.*

Ex. Cain, Esau, Simeon and Levi, Moses, Balaam, Naaman, Asa, Uzziah, Jonah.

### ANIMAL CREATION.

MARKING THE SHEEP.—Edmund Andrews was a thoughtless, cruel boy. One day he was passing by Burlton's farm, and saw Wilkinson, the old shepherd, busy with his pitch kettle and iron, marking the sheep with the letters "J. B.," for John Burlton. "So you are putting your master's mark upon the sheep, are you?" said he. "Yes, Master Edmund; but God, the Almighty Maker, has put his mark upon them before." "What do you mean?" asked Edmund. "I mean that our Heavenly Father, in his wisdom and goodness, has put marks upon the creatures He has made, and such marks as none but He could put upon them. He gave wings to the cockchafer, spots to the butterfly, feathers to the bird, a sparkling eye to the frog and toad, a swift foot to the dog, and a soft, furry skin to the cat. These marks are his marks, and show that the creatures belong to Him; and woe be to those that abuse them!" "That's an odd thought," said Edmund, as he turned away. "It may be an odd thought," said the shepherd, "but odd things lead us to glorify God, and to act kindly to his creatures. The more we have, Master Edmund, the better."

ASCENSION OF CHRIST.—2 Kings ii.; Ps. xxiv. 7—11; lxxviii. 18; Mark xvi. 19, 20; Luke xxiv. 50—53; John xiv. 2; xx. 17; Acts i. 2—12; Eph. iv. 8—10; Heb. vi. 20.

Cf. 1. The Manna laid up in the Golden Pot. 2. Moses going up to receive the Law. (Deut. x.) 3. The High Priest entering within the Vail. 4. The Ark going up to Mount Zion. (Ps. xxiv.) 5. Elijah's Translation. (2 Kings ii.)

*Time.*—Forty days after Resurrection. Sufficient to establish the certainty of the Resurrection and to instruct the disciples.

*Place.*—Mount Olivet, the scene of his previous sufferings. So often works God's Providence. Cf. Mount Moriah; there Abraham's faith was tried, and there rewarded. Egypt; Joseph in the prison, and Joseph on the Throne. The Three Hebrew Children,—in the furnace appeared to them one like the Son of Man. So Judges v. 11.

*Manner.*—In his Resurrection-body. Glorified, yet like ours. Still bearing the mark of Calvary's wounds. Unostentatiously (few witnesses). Triumphantly (cloud, angels). Tenderly (his last act, one of blessing; "While He blessed them He was parted from them." Luke xxiv. 51. He began to bless them on earth, and He went up to heaven, still blessing.)

*Design.*—1. To confirm the prophecies. 2. To commence his mediatorial work in heaven. 3. To send the Holy Ghost. 4. To prepare a place for his prepared people. He went up as our representative Forerunner, High Priest, and Intercessor, and as the King of Glory.

*Application*—Ascension follows Resurrection;—As with Christ, so with us. (Col. iii. 1—3.)

Judgment follows Ascension. This "same Jesus" shall come again (Acts i. 11; Zech. xiv. 4); though not as a priest (as represented in Rev. i.) but as a King, on whose head are many crowns. (As Rev. xix.)

**ASSURANCE.**—Isa. xxxii. 17; 2 Tim. i. 12; iv. 6—8; 2 Pet. i. 10, 11, (like a ship hailed into the harbour.) 1 John iii. 14, 19—21; Heb. x. 21 (faith). Heb. vi. 11 (hope). Col. ii. 2 (understanding).

1. Attainable. 2. Desirable. 3. Not essential.

"The greatest thing that we can desire, next to the glory of God, is our own salvation; and the sweetest thing we can desire is the assurance of our salvation. In

this life we cannot get higher than to be assured of that which in the next life is to be enjoyed. All saints shall enjoy a heaven when they leave this earth ; some saints enjoy a heaven while they are here on earth.”—*Caryl*.

NOT ESSENTIAL.—A letter may be written, which is not sealed. A child may be heir to a great estate, and yet not have the full enjoyment of it, nor know the greatness of his possessions. A weak, palsied hand may receive a strong Christ. All plants do not bear flowers. Weak faith saves. Strong faith assures.

No PRESUMPTION.—“If the ground of our assurance rested upon ourselves, it might justly be called presumption ; but the Lord and the power of his might being the ground thereof, they either know not what is the might of his power, or else too lightly esteem it, who account assured confidence thereon presumption.”—*Gouge*.

“The world always love to believe that it is impossible to know that we are converted. If you ask them, they will say, ‘I am not sure ; I cannot tell ;’ but the whole Bible declares we may receive, and know that we have received, the forgiveness of sins.”—*M<sup>c</sup>Cheyne*.

“The Church of Rome denounces assurance in the most unmeasured terms. The Council of Trent declares roundly, that ‘a believer’s assurance of the pardon of his sins is a vain and ungodly confidence ;’ and Cardinal Bellarmine calls it, ‘a prime error of heretics.’” —*Ryle*.

WANT OF,	BENEFIT.
May arise from—	It makes—
1. Bodily temperament. Nervous, gloomy state.	1. The holiest Christians.
2. Defective views, of the righteousness of Christ, faith and works, law and Gospel.	2. The happiest Christians.

WANT OF,	BENEFIT.
May arise from—	It makes—
3. Cherished sin. — “ Christian ” lost his roll in the harbour, as he slept.— <i>Bun- yan.</i>	3. The most active Chris- tians.
4. Hidings of God's face. “ Many go to heaven in a kind of mist.”— <i>Boston.</i>	4. The most decided Christians. (See Ryle on “ Assur- ance.”)

“ *All's Well.* ”—The sentry's challenge, which gave comfort to a dying soldier, tossing upon the bed of death. “ Yes,” said he, “ All is well ! all is well ! ”

Ex. Job, David, St. Paul, Peter, John.

ATONEMENT.—Ex. xxxii. 32, 33. (Man inadequate to make,—Cf. Ps. xlix. 6.) Num. xvi. 46 ; Is. liii. 4—6, 8—12 ; lix. 16 ; Dan. ix. 24—27 ; Luke xix. 10 ; Rom. iii. 25, 26 (the text that spoke peace to the poet Cowper, after a long period of painful agitation of mind) ; v. 8—11 ; viii. 1, 2 ; 2 Cor. v. 18, 19 ; Gal. i. 4 ; Col. i. 20—22 ; Heb. ix. 13, 14, 22 ; x. 8, 9 ; 1 Pet. i. 19 ; iii. 18 ; 1 John i. 7 ; ii. 2 ; iv. 9, 10 ; Rev. i. 5, 6.

Typified.—Gen. iv. 4 ; xxii. 2 ; Ex. xii. 5 ; xxiv. 8 ; Lev. xvi. 30, 34 ; xvii. 11.

BLOOD.—What a fearful view the ancient Israelites must have had when they saw it exhibited in every part of the Tabernacle and Temple ;—on the altar, —at the entrance, upon it, and underneath it, and on the horns ;—on the golden altar, upon the vail, and within the vail ;—everywhere there was blood, blood ! So fully did God foreshadow Heb. ix. 22. Let us look back with reverent thankfulness upon these ancient types,—thankfulness that *our* blood need not be shed ; the Lamb has been taken in our stead.



**THE SUN AND MOON.**—"We consider the sun the type of Christ, and the moon the type of the Church. Now, it is remarkable that at the Crucifixion, the sun (the type of Christ, who suffered) was obscured, and the moon (the type of the Church) was at its full. This was probably the reason why the Passover, the type of the Atonement, was appointed to be celebrated at the full moon."—*Biblical Fragments.*

"**THIS IS WHAT I WANT.**"—A certain man, on the Malabar coast, had long been uneasy about his spiritual state, and had inquired of several devotees and priests how he might make atonement for his sins ; and he was directed to drive iron spikes, sufficiently blunted, through his sandals ; and on these spikes, to walk a distance of about 480 miles. He undertook the journey, and travelled a long way, but could obtain no peace. One day he halted under a large, shady tree, where the Gospel was sometimes preached ; and while he was there, one of the missionaries came and preached from the words, "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.) While he was preaching, the poor man's attention was excited, and his heart was drawn ; and, rising up, he threw off his torturing sandals, and cried out aloud, "This is what I want !" and became henceforward a lively witness of the healing efficacy of the Saviour's blood.

"**ALL IN ALL.**"—There was once a poor man, in a small country town, who had not much sense, though he had sense enough to be a great drunkard and swearer. One day he was walking through the street, and heard a poor woman singing—

"I'm a poor sinner, and nothing at all ;  
But Jesus Christ is my all in all."

The words struck him, and stayed with him till they led him, by the Spirit's teaching, to a crucified Saviour. Well, he came to the church, and said, "I want to join your Church." The members were astonished, remembering his past sinful life, and said, "We must have some

evidence of your conversion. You have been a great sinner," said they. "Well," replied poor Jack, "I know it. I confess I am a great sinner.

" 'I'm a poor sinner, and nothing at all;  
But Jesus Christ is my all in all.' "

So he was taken into the Church. After this, he was always happy. A Christian man once asked him how it was he was "so uniformly joyous?" "Well, I ought to be," he said, "for,

" 'I'm a poor sinner, and nothing at all;  
But Jesus Christ is my all in all.' "

"Well, but," said a friend, "I am at times miserable, because I remember my past sinfulness." "Ah," said poor Jack, "you haven't begun to sing,

" 'I'm a poor sinner, and nothing at all;  
But Jesus Christ is my all in all.' "

"And are your frames and feelings never variable?" he was asked; "What do you think of then?" "Think of! What better can I think of?" said the simple believer.

" 'I'm a poor sinner, and nothing at all;  
But Jesus Christ is my all in all.' "

Such simple, childlike faith may well be coveted;—out of self—into Christ. "My soul hangeth upon Thee." (Ps. lxxiii. 8, P.B.)

## BEGINNINGS.

OF GRACE.—Like "mustard seed" (visibly), "leaven" inwardly; dawn of the morning; first flowers of spring, harbingers of summer; "The seed always whispers oak, though it was put into the ground acorn." Mountain rills the parents of rivers.

"That scholar is never like to read well that will needs be in his grammar, before he is out of his primer. Cloth that is not wrought well in the loom will never wear well, nor wear long; so that Christian that hath not a thorough

work of grace begun deeply in his heart, will never wear well ; he will shrink in the wetting, and never do much service for God."—*Mead*.

OF SIN.—"The trees of the forest held a solemn Parliament, wherein they consulted of the wrongs the axe had done them. Therefore they enacted, That no tree should hereafter lend the axe wood for a handle, on pain of being cut down. The axe travels up and down the forest, begs wood of the cedar, oak, ash, elm, even to the poplar. Not one would lend him a chip. At last he desired so much as would serve him to cut down the briers and bushes, alleging that these shrubs did suck away the juice of the ground, hinder the growth, and obscure the glory of the fair and goodly trees. Hereon they were content to give him so much ; but, when he had gotten the handle, he cut down themselves too. These be the subtle reaches of sin. Give it but a little advantage, on the fair promise to remove thy troubles, and it will cut down thy soul also. Therefore, resist beginnings. Trust it not in the least."—*Adams*.

"I have found by experience that in the country my watch does not go so well as it used to do in town. By small and gradual changes, I find that it either gains or loses. The simple explanation is, that in town I meet with a steeple in every street, and a good-going clock upon it, and so any aberrations in my watch were soon noticed, and easily corrected. And just so I sometimes think it may be with that inner watch whose hands point, not to time, but to eternity. By gradual and slow changes the wheels of my soul lag behind, or the springs of passion become too powerful, and I have no living timepiece with which I may compare, and by which I may amend my going. You will say that I may always have the sun ; and so it should be. But we have many clouds, which obscure the sun of our weak eyes."—*M'Cheyne*.

Of most great discoveries, movements, and Institutions, have been small. Cf. the Bible Society ;—Charles of Bala, and the Welsh girl. Church Missionary Society. London City Mission ;—David Nasmith and two other persons held a prayer-meeting by themselves,—The

Society was formed, and in two years after, had sixty-three agents, and was expending upwards of 4,000*l*. So the late American Revival began with a prayer-meeting, at which there was only one man present for the first part of the hour; and the late Irish Revival is traced to the earnest labours and faithful prayer of one single Christian lady.

Learn,—1. What may one true Christian do? Inquire,—2. What am *I* doing?

**BEREAVEMENT.**—Gen. xlii. 36, and l. 1; Job i. 21; ii. 10; Ps. xxxix. 9; xlv. 10; xciv. 12, 13; Eccl. vii. 1—4; Matt. xi. 26; John xiii. 7; Phil. i. 21, 23; 1 Thess. iv. 13—18; Rev. vii. 15—17; xiv. 13.

Teaches us,—1. Leave trusting to creature comforts. 2. The importance of eternal realities. 3. To understand the Divine character and Word. 4. Sympathy for others.

“We are Seven.” Wordsworth’s touching hymn.

To an afflicted mother by the side of her dead child, it was well said, “There was once a tender Shepherd, whose care was over his sheep night and day. There was one sheep in the flock, who would neither hear his voice, nor follow Him. So He took up her tender lamb in his arms, and then she came after Him.”

**RUTHERFORD’S LETTERS** abound in comfort to the mourning and bereaved. A few passages only can be selected :—

To Mistress Taylor.—“Grace, mercy, and peace, be with you. . . . Ye are not to think it a bad bargain for your son, when he hath gotten gold for copper and brass, and eternity for time. . . . The good husbandman may pluck his roses and gather in his lilies at Midsummer, and, for aught I dare say, in the beginning of the first summer month; and he may transplant young trees out of the lower ground to the higher, where they have more of the sun, and a more free air at

any season of the year. What is that to you or me? The goods are his own. . . . The Creator of time and winds did a merciful injury, if I dare borrow the word, to nature, in landing the passenger so early. They love the sea too well who complain of a fair wind, and a desirable tide, and a speedy coming ashore, especially a coming ashore in that land where the inhabitants have everlasting joy upon their heads; he cannot be too early in heaven; his twelve hours were not short hours."

To Barbara Hamilton.—"We see God's decrees when they bring forth their fruits,—all actions, good and ill, sweet and sour, in their time; but we see not presently the after-birth of God's decree, to wit, his blessed end, and the good that He bringeth out of his holy and spotless council. We see sorrow: the end of his council, and working, lieth hidden and underneath the ground, and therefore we cannot believe.

"Even amongst men, we see hewn-stones, timber, and a hundred scattered parcels and pieces of a house, all under tools, hammers, and axes, and saws; yet the house, the beauty and ease of so many lodgings and rooms, we neither see nor understand for the present;—these are but in the mind and head of the builder, as yet. We see red earth, unbroken clods, furrows, and stones; but we see not summer lilies, roses, and the beauty of a garden. If ye give the Lord time to work (as often he that believeth not, maketh haste, but not speed), his end is under the ground; and ye shall see it was your good, that your son hath changed well in places, but not his Master. Christ thought good to have no more of his service here, yet (Rev. xxii. 3) 'his servant shall serve Him.'"

"Earthen vessels are not to dispute with their former; pieces of sinning clay may, by reasoning and contending with the potter, mar the work of Him who hath his fire in Zion, and his furnace in Jerusalem."

"There is no mist over his eyes who is 'wonderful in counsel.'"

"He that made yesterday to go before this day, and the former generation, in birth and life, to have been before this present generation, and hath made some flowers to grow, and die, and wither, in the month of May, and others in June, cannot be challenged in the order He hath made of things without souls: and some order He must keep here also, that one might bury another. Therefore, I hope you shall be dumb and silent, because the Lord hath done it."

"If the fountain be the love of God, as I hope it is, you are enriched with losses."

"All that die for sin, die not in sin."

"There is a like nearness to heaven, out of all the countries of the earth."

BENGEL had twelve children, of whom half died in infancy. He said, when speaking of his loss, "As little children give their sweetmeats to their parents to keep for them, so my pleasant things are safer in God's keeping than in that of my own treacherous heart."

ELLIOT said, of the death of his children, "I have had six children, and I bless God they are all either in Christ or *with* Christ, and my mind is now at rest concerning them. My desire was, that they should have served Christ on earth, but if God chooses to have them rather serve Him in heaven, I have nothing to object."

CECIL—"I cried, 'Lord, spare my child!' He did, but not as I meant. He snatched it from danger, and took it to his own home."

Dr. GUYSE is related never to have prayed in public, without thanking God for departed saints.

Ex. of resignation under.—Aaron (Lev. x. 1—3); Eli (1 Sam. iii. 18); Job (i. 21; ii. 10); David (2 Sam. xii. 23); Shunammite (2 Kings iv. 26).

BESETTING SINS.—Heb. xii. 1; Eccl. x. 1.

THE TAP-ROOT.—Almost every tree has its tap-root, which goes down as straight into the earth as the trunk goes into the air; and until that root is cut, the tree will

stand and grow, no matter how the side fibres and roots be injured. Besetting sins are often the tap-root of the tree of sin, which bears fruit unto death. One sin, unmortified, may destroy the soul. One lust maintained, in spite of conscience, and sin still lives.

**UNDER-CURRENTS at Sea.**—"A sailor remarks:— 'Sailing from Cuba, we thought we had gained sixty miles one day in our course; but at the next observation we found we had lost more than thirty. It was an under-current. The ship had been going forward by the wind, but going back by a current.' So a man's course may often seem to be right, but the stream beneath is driving him the very contrary way to what he thinks."—*Cheever*.

A boat may often be seen, when you are staying at the sea-side, in the same spot day after day, rising occasionally with the tide, but never much advancing either way;—there it stays. Come closer, and you see the cause: It is fastened to the beach by a slender rope. How many professors does this represent! Many seem to rise a little every Sabbath, and get out a little further than they were, but, when the tide of Sabbath ordinances has ebbed, they return to their old place again, and so they must, so long as the slender rope of sin confines them.

**BIGOTRY.**—Jer. vii. 4, 8; Mark ix. 38—40; Luke ix. 51—56; John iii. 25, 26; iv. 9; Acts x. 28; xix. 34; 1 Cor. i. 12, 13; iii. 3.

**LUKE XVII. 11—19.**

Neander thinks that this action of our Lord's was designed to counteract the prejudice of the Jews against the Samaritans. It is certainly worthy of notice, the kindness our Lord showed to them, as in John iv., and his rebuke of the bigotry of his disciples. Luke ix. 53—56. Cf. also Luke x. 33.

"If we thoroughly examine, we shall find that pride, policy, and power, are the three principal ingredients in all the disturbances of our Churches."—*Henry*.

"I love to think that the trees in my orchards and my neighbour's grow in a different soil; and yet they are blown upon by the same catholic wind, and ripened by the same unsectarian sun."—*Dr. Cumming.*

**WATER COMPANIES.**—"The Church Ecclesiastical is like a vast water company chartered to supply the Church Spiritual from the great River of the Water of Life. But how absurd it would be for a water company to claim the right to interdict rain from heaven, or to say to the inhabitants of a particular city or district, 'You shall receive no water, except it pass through the hydraulic machinery which I have constructed!'"—*Captain Gordon.*

**UNION IN THE HARVEST.**—"I have seen a field here, and a field there, stand thick with corn,—a hedge or two has separated them. At the proper season, the reapers entered; soon the earth was disburdened, and the grain was conveyed to its destined resting-place, where, blended together in the barn or in the stack, it could not be known that a hedge had ever separated this corn from that. Thus it is with the Church. Here it grows, as it were, in different fields, and even, it may be, by different hedges. By-and-by, when the harvest is come, all God's wheat shall be gathered into the garner, without one single mark to distinguish that once they differed in outward circumstantials of form and order."—*Toplady.*

"**MY BROTHER JOHN.**"—Mr. Jay, in one of his sermons at Surrey Chapel, thus illustrates bigotry:—"Some time ago a countryman said to me, 'I was exceedingly alarmed this morning, Sir; I was going down in a lonely place, and I thought I saw a strange monster. It seemed in motion, but I could not discern its form. I didn't like to turn back, but my heart beat, and the more I looked the more I was afraid. But as we approached, I saw it was a man, and who do you think it was?' 'I know not.' 'Oh, it was my brother John!'—'Ah,' said I to myself, as he added that it was early in the morning, and very foggy, 'how often do we thus mistake our Christian brethren!'"



Remember Augustine's well-known rule,—“In things essential, unity; in things questionable, liberty; in all things, charity.”

**BIRTHDAYS.**—One joyous thought, in this world of sadness, is, that there is never a day in the calendar but many are celebrating their birthday upon it; and there is joy and gladness in many a house.

It is a dark heart that never looks at the bright side of things.

— Should be kept with.—1. Fervent thanksgiving. 2. Deep humiliation. 3. Faithful self-examination. 4. Earnest prayer. And if it is a day of extra happiness to yourself, go and try if you cannot gladden some other heart.

M'CHEYNE.—“*May* 21.—This day I attained my twenty-first year. Oh, how long and how worthlessly have I lived, Thou only knowest! *Neff* died, in his thirty-first year. When shall I?”

(*See Early Death.*)

PHILIP HENRY, on his Thirtieth Birthday.—“So old, and no older, was Alexander, when he had conquered the great world; but I have not yet subdued that little world,—*myself*.”

DR. ARNOLD died, on the morning of his forty-seventh birthday,—June 13, 1842. What a Sunday was that at Rugby! He had “lived so as to be missed.”

G. WAGNER just lived to see his birthday, before he died; and, on his sister reminding him of it, he answered, “I believe I shall have two birthdays this year.”

BRAINERD said, “I was born on a Sabbath-day, I was new born on a Sabbath-day, and I hope I shall die on a Sabbath-day. I long for the time. Oh, why is his chariot so long in coming?”

**BLINDNESS.**—*Natural.* Ex. iv. 11; Lev. xix. 14; Deut. xxvii. 18; Job xxix. 15; Luke vii. 21; xiv. 13. *Spiritual.* Rom. xi. 17; 2 Cor. iii. 14; Isa. xlii. 16—19; Matt. xv. 14; John ix. 41.

There are now about 20,000 blind people in England.

**EMBOSSED TRUTHS.**—As blind people can only read their books because the characters are embossed, and stand out boldly from the blank sheet, so often, by affliction and trial, old truths are thus raised and brought out to the mind of the spiritually blind.

Remarkable examples of—

Homer—Ossian—Milton—Blacklock (only saw the light five months, yet linguist and poet)—Sanderson, celebrated Mathematician and Lucasian Professor at Cambridge,—(blind before one year old)—Euler, Mathematician—Huber (Nat. Hist., “Habits of Bees.”)—Holman, traveller round the world.—William Metcalf, builder of roads and bridges.—John Metcalf (Manchester), guide to those travelling through intricate roads by night, when covered with snow; afterwards a projector and surveyor of roads in difficult mountainous parts; most of the roads about the Peak, and near Buxton, were altered by his direction.—Laura Bridgman, neither sight, hearing, nor speech, yet learned to know herself a sinner, and Christ a Saviour.—Milburn, the blind American preacher.—Prescott, the historian.—Goodrich (“Peter Parley.”)—Rev. J. Crosse, Vicar of Bradford.

Hence learn,—1. God’s sovereignty in creation: Why were you born blind? Matt. xi. 26. 2. God’s goodness in providence: that blind men so often see more than those who have sight. The blind are proverbially cheerful. 3. God’s riches in grace.

RICHARDSON, the blind man, used to say of his conversion, “I could never see till I was blind.”

“*Mother, shall we see in heaven?*” was the touching question of a poor blind girl. “Yes, dear; we shall see in heaven. There shall be *no night* there.”

**BOASTING.**—1 Kings xx. 11; Ps. x. 3; xlix. 6; Prov. xxv. 14; xxvii. 1; Isa. x. 15; xlviii. 2; Eph. ii. 9; Jas. iii. 5; iv. 16.

Empty casks make most sound. Shallow rivers make most noise. The shadow of the sun is largest when his beams are lowest.

“Do you think you have any real religion?” asked a

young Pharisee of an aged Christian. "Nothing to speak of!" was the wise reply.

JOHN NEWTON's favourite expression to his friends was, "I am not what I ought to be; I am not what I wish to be; I am not what I hope to be; but, by the grace of God, I am not what I was."

In a well-known town, a slater had to mount the tall spire of the church, and repair some injury done by the wind. Having reached the top, he stood upright upon the ball, holding in his hand a jug of wine, and, filling a glass, drank to the health of the dignitaries of the place. The people stood below, wondering at his boldness and danger, in which he seemed to glory. But they forgot that the next moment might hurl him from that eminence; and then how changed would be his fate! Thus it is with "vain boasters;" they are in equal danger. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. x. 12.)

BODY, THE.—Job xix. 26; Matt. vi. 25; x. 28; Rom. viii. 10, 13, 23; xii. 1; 1 Cor. vi. 12, 13, 19, 20; ix. 27; 2 Cor. iv. 10.

— Redeemed, and should be cared for, as such, yet not with the care bestowed upon the soul,—

"If one should send me, from abroad, a richly-carved and precious statue, and the careless drayman who tipped it upon the side-walk before my door, should give it such a blow that one of the boards of the box should be wrenched off, I should be frightened lest the hurt had penetrated further, and wounded it within. But if, taking off the remaining boards, and the swathing-bands of straw or cotton, the statue should come out fair and unharmed, I should not mind the box, but should cast it carelessly into the street. Now, every man has committed to him, a statue, moulded by the oldest Master, of the image of God; and he who is only solicitous for outward things—who is striving to protect merely the body from injuries and reverses,—is letting the statue

go rolling away into the gutter, while he is picking up the fragments, and lamenting the ruin of the box.”—*Beecher*.

GALEN, it is said, was converted from atheism, by seeing and examining a human skeleton ; and afterward he said, he would give any one one hundred years' time to see if he could find a more commodious situation for any one member of the body.

The glorified bodies of the redeemed may probably be distinguished by these four, among other capabilities:—

1. The capability of intenser action, as an organ for receiving and retaining knowledge ; . . . (millions of worlds to survey,—greater grasp of God's dealings) . .
2. A capability of accommodation to different physical conditions (the Three Hebrew men in the fire,—not a hair singed).
3. A capability of becoming invisible at will.
4. Transmission from place to place. — (See “*Protoplast*.”)

It is a striking fact, that after our Lord's resurrection scarcely one of the disciples seem to have recognised Him.

**BOLDNESS.**—Joshua i. 7 ; Ps. cxix. 43—46 ; Prov. xxviii. 1 ; Isa. l. 7 ; Jer. i. 8 ; Ezek. iii. 9 ; Acts iv. 20 ; Eph. iii. 12 ; 2 Tim. iv. 2. Cf. The book of Deuteronomy. (No book breathes more continually the spirit of boldness for God, arising from strength in God.)

“A stout heart for a stiff brae.”—*Scotch Proverb*.

“A minister, without boldness, is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold to sin, ministers must be bold to reprove.”—*Gurnall*.

I admire the boldness of that Reformer, who, when some one said to him, “The whole world is against you,” calmly replied, “Then, I am against the world !”

PALISSY the potter, when Henry III. of France tried to terrify him out of his Protestantism, replied, “The

Guisarts, all your people, and yourself, cannot compel a potter to bow down to images of clay."

SIMEON was once summoned to the deathbed of a dying brother. Entering the room, the relative extended his hand, and, with some emotion, said, "I am dying, and you never warned me of the state in which I was, and of the great danger I was in of neglecting the salvation of my soul." "Nay, my brother," said Simeon, "but I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters." "Yes," said the dying man, "but you never came to me, closed the door, and took me by the collar of my coat, and told me I was unconverted, and that if I died in that state, I should be lost; and now I am dying, and, but for God's grace, I might have been for ever undone." It is said, Simeon never forgot this scene.

Ex. Noah (Heb. xi. 7); Abraham (Gen. xviii. 22—32); Jacob (Gen. xxxii. 24—29); Moses (Ex. xxxii. 31, 32); Aaron (Num. xvi. 47, 48); David (1 Sam. xvii. 45); Elijah (1 Kings xviii. 15, 16); Nehemiah (Neh. vi. 11); the Three Hebrew Children (Dan. iii. 17, 18); Daniel (Daniel vi. 10); Peter and John (Acts iv. 8—13); Stephen (Acts vii. 51); Paul (Acts v. 27—29; xix. 8); Barnabas (Acts xiv. 3); Apollos (Acts xviii. 26).

Joseph and Nicodemus, who at first were amongst the most timid disciples, at Christ's burial became the boldest; while Peter, before the boldest, became the most timid. 1 Kings xx. 11; Matt. xix. 30.

### BOOKS.

All the books ever written, and much more than that, may be compressed, as John Newton says, into four books:—the book of creation, the book of revelation, the book of providence, and the book of the heart.

The number of immoral books, published annually, is about 30,000,000; being more than the total issues of the Christian Knowledge Society, Tract Society, Bible Society, Scottish Bible Society, Trinitarian Bible Society, and some

seventy religious magazines. The present circulation of immoral publications, from  $\frac{1}{2}d.$  to  $1\frac{1}{2}d.$ , is more than 400,000 weekly, or 20,000,000 yearly.

The good one book may do, blessed by God, was never, perhaps, more shown than in the single tract brought in a pedler's pack to the door of Richard Baxter's father. It was the means of the conversion of the preacher of Kidderminster. Baxter wrote the "Saint's Rest," which was blessed to the conversion of Doddridge. He wrote "The Rise and Progress," which was blessed to the conversion of Wilberforce. He wrote his "Practical View," which was blessed to the conversion of Legh Richmond, and he wrote his "Dairyman's Daughter," which has been translated into more than fifty languages, and been blessed to the conversion of thousands of souls.

Contrast,—The influence of Homer's "Iliad." It was through reading Homer's "Iliad," that Alexander became the wholesale robber and murderer of the world. Reading Alexander's Life, inspired two other bloody heroes,—Cæsar and Charles XII. of Sweden. Cæsar was the *beau ideal* of Silymus, who, after defeating and poisoning his father, carried bloodshed and ruin into Egypt and Persia.

BURIAL OF CHRIST.—Ps. xvi. 10; Is. liii. 9; Matt. xii. 40; xxvii. 57—66; Mark xv. 42—47; Luke xxiii. 43, 50—56; John xix. 38—42; Eph. iv. 9; 1 Pet. iii. 19.

Cf. Lev. vi. 11.—The ashes poured out in a clean place. May not this have been intended to pre-figure Christ's burial?—(See Bonar on *Leviticus*.)

How instructive is it to consider—

The *persons* employed.—Not our Lord's relations, apostles, &c., but Joseph of Arimathea, and Nicodemus, both good men, and great among the Jews, but before secret disciples,—now so *emboldened*. Mark xv. 44. They who were at first the weakest, at last became the

boldest ; while Peter, who was at first the boldest, at last became the weakest. (1 Kings xx. 11 ; Matt. xix. 30.)

The *place*—A *garden*,—the place of pleasure ; yet into that, death entered. John xix. 41. So, as we see the leaf falling in the loveliest garden, are we reminded of the sorrows of the grave. Is. xl. 6—8. But it was meet ; for, as Death obtained its triumph in a garden over the first Adam, it was conquered in a garden by the Second Adam.

In the garden was the tomb of Jesus. It was a *new* tomb, to honour Him who lay therein, and to prevent the charge of deception,—“It was not He who rose, but some previous tenant.” CHRISTOPHER NESS.—“When Christ was born, He lay in a virgin womb, and when He died, He was placed in a virgin tomb.”

A *costly* tomb, a rich man's grave, to fulfil Isaiah liii. 9.

A *borrowed* tomb. He who had not where to lay his head in life, had not a burial-place of his own for death. But is this strange ?

“I take it not to dishonour Christ, but to show that, as his sins were borrowed sins, so his burial was in a borrowed grave. Christ had no transgressions of his own ; He took ours upon his head. He never committed a wrong, but He took all my sin, and all yours, if ye are believers. Concerning all his people, it is true He bore their griefs and carried their sorrows in his own body on the tree ; therefore, as they were others' sins, so He rested in another's grave ; as they were sins imputed, so that grave was only imputedly his. It was not his sepulchre ; it was the tomb of Joseph.”—*Spurgeon*.

It was a tomb in a *rock*.—The Rock of Ages was buried in a rock ; “a Rock within a rock.”

The *time*.—The tomb was borrowed but for three days ; long enough to certify his actual death, yet no longer, that his resurrection and exaltation should not be hindered.—(See *Pearson*.)

The grave of Jesus was an evidence of his (1) ;

*Humanity*, in that He who took a sinner's nature, at last laid in a sinner's grave ; (2), *Divinity*, that He rose by his own power. John ii. 19 ; x. 18.

Believers are made like Christ in his death, so also in his burial, the public declaration of death ; and in his glorious resurrection and exaltation.

“ Roses bloom  
In the desert tomb,  
Because the Saviour once lay there.”

**BUSINESS.**—Gen. xxiii. (the first record of business—the purchase of a grave ; and see Abram's good example of courtesy, straightforwardness, and promptness) ; Gen. xxxix. 2 ; Exod. xxxiv. 21 ; 1 Sam. vi. 13, 14 (business cheerfully left for devotion) ; Prov. x. 4 ; xxvii. 23 ; Matt. xxi. 12 ; Luke ii. 49 (Christ's first recorded words) ; Luke xiii. 28 ; xiv. 18, 19 ; Rom. xii. 11 ; 1 Cor. vii. 30 ; 1 Thess. iv. 4 ; James iv. 13.

“ Prayer and provender hinder no man's journey.”  
“ There is no time lost in sharpening the scythe.”

**MARKET CROSSES.**—It was a beautiful truth which our forefathers have symbolized, when, in most of our old market-towns, they have erected a market-cross ; as if to teach the buyers and sellers to rule all their actions, and sanctify their gains, by the remembrance of the cross. The Israelites were taught the same in their encampment ; every part of the camp looked toward the tabernacle. So the Chinese, though in superstition and ignorance, set up their idols in their shops.

“ The Christian must not only mind heaven, but attend to his daily calling. Like the pilot, who, while his eye is fixed upon the star, keeps his hand upon the helm.”—*Watson*.

Diligence in business should not hinder fervency in spirit. “ Like the pure-mettled sword, that can bend this way and that way, and turn to its straightness again, and stands not bent, that heart is of the right make that



can stoop and bend to the lowest action of its worldly calling, but then return to its fitness for communion with God."—*Gurnall*.

A FINE PICTURE.—“ I have just seen a most beautiful picture,” said Mr. C. to his friend Mr. T., as they met after the labours of the day.

“ What was it ? ” said Mr. T.

“ It was a landscape. The conception is most beautiful, and the execution well-nigh perfect. You must go with me and see it before it is removed.”

“ I have seen a fine picture to-day myself.”

“ Have you ? What was it ? ”

“ I received notice this morning that there was great suffering in a certain family, and as soon as I could leave my business I went to see what could be done. I climbed up to the garret where the family was sheltered, and as I was about to knock at the door, I heard a voice in prayer. When the prayer was ended, I entered the wretched apartment, and found a young merchant, whose shop I had just been in, and whose business I knew was very pressing. Yet he had left it, and had spent some time in personal labours for the comfort of the sick and suffering inmates of that garret ; and when I came to the door he was praying with them, preparatory to taking his leave. I asked him how he could find time to leave his business at such a busy season, and he replied, that it was known that the condition of the family had been communicated to several professing Christians, and that he was afraid the cause of religion would suffer if relief were not promptly given. It is not absolutely necessary (said he) that I should make money, but it is absolutely necessary that Christ's honour should be maintained.”

IN commercial troubles, a true Christian may take comfort. There are some things which he can never lose.

“ A merchant some few years ago failed in business. He went home in great agitation. ‘ What is the mat-

ter?' asked his wife. 'I am ruined! I am beggared! I have lost my all!' he exclaimed, pressing his hand upon his forehead.

"All!" said his wife. 'No; I am left.' 'All, papa,' said his eldest boy; 'here am I.' 'And I too,' said his little girl, running up and putting her arms round his neck. 'I'm not lost, papa,' repeated Eddie. 'And you have your health left,' said his wife. 'And your hands to work with,' said his eldest, 'and I can help you.' 'And your two feet, papa, to carry you about, and your two eyes to see with, papa,' said little Eddie.

"And you have God's promises," said the grandmother. 'And a good God,' said his wife. 'And heaven to go to,' said his little girl. 'And Jesus, who came to fetch us there,' said his eldest.

"God forgive me!" said the poor merchant, bursting into tears; 'I have not lost my all. What have I lost to what I have left!' And he took comfort, and began the world afresh.

"Reader, are there not things more precious than gold and bank-stocks? When the Central America was foundering at sea, bags and purses of gold were strewn about the deck as worthless, as the merest rubbish. 'Life, life,' was the prayer. To some of the wretched survivors, 'Water, water; bread, bread;' it was worth its weight in gold, if it could have been bought. And, oh! above all—far above all—the salvation of *your* soul is precious. It is not yet lost. *Is it saved?*"—*Christian Treasury*.

A man of business should have three marks,—conscientious—diligent—contented.

Ex. The *shepherds* of Scripture,—Abram, Moses, David, &c. The *rulers*,—Joseph, David (Ps. lxxviii. 70). Nehemiah, Daniel, &c. How often have God's servants been called to service from their work,—Moses, David, Elisha (1 Kings xix. 19), the shepherds (Luke ii. 8, 9), Matthew (Matt. ix. 9).

CALVINISM and Arminianism, regarded as theological systems, may be compared to the thin, empty, crescented forms of the old and new moon, butting at each other with their sharp-pointed horns from the opposite sides of a darkened disc. Scripture does not alter the position of these two belligerents, but by illuminating the whole intervening space, it fuses both into one glorious orb of holy light.—*J. E. Gordon.*

JOHN NEWTON, when asked, "Are you a Calvinist?" replied, "Why, Sir, I am more of a Calvinist than anything else; but I use my Calvinism in my writings and my preaching as I do this piece of sugar (taking a lump and putting it into his teacup, and stirring it). I do not give it alone and whole, but mixed and diluted." And, at another time,—“I hope that I am, upon the whole, a *scriptural* preacher; for I find I am considered as an Arminian among the Calvinists, and as a Calvinist among the strenuous Arminians.”

The error of attempting to harmonize the two systems was never more shown than by Baxter, who, in seeking to do this, only added another sect to the Church, and afterwards admitted that he had been wrong.

CARES.—Gen. xxii. 8, 9, 14; Ps. lv. 22; 2 Chron. xx. 12; Jer. xii. 4; xvii. 7, 8; xlix. 31 (cf. Ps. lv. 19); Matt. vi. 25—34; xiii. 22; xiv. 12 (the best remedy); Luke xii. 29; Phil. iv. 6, 7; 1 Pet. v. 7.

“Ills that never happened have chiefly made men wretched.”—*Tupper.*

SINFUL.—When, 1. They hinder or exclude sober devotion. 2. When we let our minds run upon them at unseasonable times, as on the Sabbath (Isa. lviii. 13). 3. When they deprive us of the proper enjoyment of what we have. 4. When they lead us into unlawful or doubtful ways to obtain our desires (Gen. xxx. 3).

PSALM xcvi. 1, 2.—When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1653, he

was much disturbed in mind, as he rested at Harwich the preceding night, which was very stormy, as he thought upon the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, at length said,—

“Pray, Sir, will you give me leave to ask you a question?”

“Certainly.”

“Pray, Sir, do you not think that God governed the world very well before you came into it?”

“Undoubtedly.”

“And pray, Sir, do not you think that He will govern it quite as well when you are gone out of it?”

“Certainly.”

“Then pray, Sir, excuse me, but do not you think that you may trust Him to govern it quite as well as long as you live?”

To this question Whitelock had nothing to reply; but, turning about, soon fell fast asleep, till he was summoned to embark.

1 PETER v. 7.—A man carrying a burden was overtaken by a rich man as he drove along, and invited to get up behind in the carriage, which he thankfully did. After awhile the rich man looked round and saw the burden still strapped to the traveller's back. He therefore asked him why he did not lay down his pack on the seat beside him. But he answered, “He could not think of doing that; it was quite enough that he himself should be allowed to sit behind the carriage, without putting his burden on the seat also.” Thus often do believers fear to lay *too much* upon the God who has bidden us “cast *all* our care upon Him,” and assured us that “He careth for us.”

DR. PAYSON, in his last days, said, “Christians might avoid much trouble and inconvenience if they would only believe what they profess,—that God is able to make them happy without anything else. They imagine that

if such a dear friend were to die, or such-and-such blessings were to be removed, they should be miserable; whereas, God can make them a thousand times happier without them. To mention my own case:—God has been depriving me of one blessing after another; but as every one was removed, He has come in and filled up its place; and now, when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.”

MATT. VI. 34 (*l*).—“ Sometimes,” says John Newton, “ I compare the troubles we have to undergo in the course of a year to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday’s stick over again to-day, and adding to-morrow’s burden to our load before we are required to bear it.”

**CENSORIOUSNESS.**—“ Constant complaints never get pity.”

GOTTHOLD had a little dog which, when placed before a mirror, became instantly enraged, and barked at his own image. He remarked on the occasion, “ In general a mirror serves as an excitement to the love of self, whereas it stimulates this dog to anger. The animal cannot conceive that the figure he sees is only a reflection of itself. It fancies a strange dog, and therefore will not suffer it to approach its master. This may remind us of the weakness of our hearts. We often complain of others, and take offence at the things which they do against us, without reflecting that for the most part the blame lies with ourselves. Men behave ill to us, and we behave ill

to them. Our children are froward, because they have inherited and learned frowardness from us. We are angry with them, and yet they are our own images."

**CHARACTER.**—"The purchase of the lever of influence."

"Should be judged of," as Dr. Johnson says, "in the mass. A block of tin may contain a grain of silver, but it is still a block of tin; and a block of silver may contain a grain of tin, but it is still a block of silver." The mass of Elijah's character was excellence, but with alloy.

"Happiness is not the end of life; character is. This world is not a platform where you will hear Thalberg piano-playing. It is a piano manufactory, where are dust, and shavings, and boards, and saws, and files, and rasps, and sand-papers. The perfect instrument and the music will be hereafter."—*Beecher*.

**ROWLAND HILL**, when once shamefully attacked in a public paper, was urged by a friend to bring a legal action; to which he replied, "I shall neither answer the libel nor prosecute the writer. 1. Because in doing the one I might be led into unbecoming violence. 2. Because I have learned from long experience that no man's character can be eventually injured but by himself."

**CHARITY.**—2 Sam. xxiv. 24 ("that religion which costs nothing is worth nothing"); 1 Chron. xxix. 14; Ps. xli. 1—3; Prov. iii. 9, 27, 28; xi. 24, 25 (like the clouds, receiving and restoring); Isa. xxxii. 8; Mal. iii. 8; Matt. x. 42; xxv. 40; Mark xii. 41—44; xiv. 8; Acts iv. 32—37; ix. 36; x. 4; 1 Cor. xvi. 1, 2 (the apostolic rule, giving not from impulse, but from system; not now and then, but regularly); 2 Cor. viii.; Gal. ii. 10 ("God hath left his poor saints to receive his rents")—*Gurnall*; vi. 10; Heb. vi. 10; xiii. 16.

"Charity to the soul is the very soul of charity."

MARK XII. 41.—“ Jesus sat over the treasury and behold ” . . . . The best check and the truest comfort to remember in our alms,—Jesus sees what we cast in.

“ Many people now-a-days give, not with tears in their eyes, but with pens behind their ears ” (*Mrs. Stowe*) ; not so much for the poor to live upon as for the rich to look at.

No proportion is absolutely enjoined in the New Testament ; but most of God's devoted saints seem to concur in the ancient tenth ; of course, with certain restrictions. This was the principle adopted by Lord Chief Justice Hale, Dr. Hammond, Dr. Annesley, Baxter (till he found it too little), Doddridge (who besides gave one-eighth of all presents and gifts), Havelock, Bickersteth (who gave a three-fold tithe). Dr. Watts and Tillotson used to give one-fifth, Mrs. Bury one-fourth, Mrs. E. Rowe, Hon. R. Boyle, J. Gouge, &c., one-half.

How little do Christians give compared with the ancient Jews or modern heathen ;—look at the

*Jews*.—Cf. their costly service and liberal contributions for the tabernacle and temple.

*Heathen*.—“ I once visited the Rajah of Burdwan,” writes the Rev. J. J. Weitbrecht, “ and found him sitting in his treasury. Fifty bags of money containing 1,000 rupees (100*l.*) each, were placed before him. ‘ What,’ said I, ‘ are you doing with all that money ? ’ He replied, ‘ It is for my god.’ ‘ How do you mean that ? ’ I rejoined. ‘ One part is sent to Benares, where I have two fine temples on the river side, and many priests who pray for me ; another part goes to Juggernaut, and a third to Gaya.’ And thus one native is spending 5,000*l.* annually from his income upon idle Brahmins.”

The EGYPTIAN HIEROGLYPHIC of Charity is very striking,—a naked child, with a heart in his hand, giving honey to a bee without wings. 1. A child, humble and meek (*Matt.* xviii. 3). 2. With a heart in his hand, because the heart and the hand of a charitable man must go together,—he must be a cheerful giver. 3. Giving

honey to a bee—not a drone. 4. To a bee without wings,—help such as would work, but cannot.

Excuses.—1. "I have nothing to spare." But remember 1 Kings xvii. 11, 12; Mark xii. 41—44; Prov. xix. 22.

2. "Charity begins at home." True, but should it end there? Should it not be like the stone in the water, ever spreading its circumference?

3. "I have a right to do what I will with my own." Nay; 1 Cor. vi. 19, 20; iv. 7; Rom. xiv. 7.

4. "The poor are unworthy and ungrateful;" "and such were some of *you*." But has God had mercy? James ii. 13.

5. "If I were rich, what pleasure should I have in giving." Are you sure of that? Read 2 Cor. viii.

6. "My 'mite' can do nothing." Yet five barley loaves, when Christ blessed them, fed 5,000.

A gentleman who had been at a missionary collection was met the next day by a man of opposite habits, who began to chide him with the folly of sending out such sums abroad, when there was so much to be done at home. The gentleman calmly replied, "I will give five dollars for our poor at home if you will give the same." "Oh, I didn't mean that," said the objector; "but if you must go from home, why so far? Think of the poor in Ireland." "I will give five dollars for the poor in Ireland," said the gentleman, "if you will give the same." "No, I don't mean that either," said the man. So answer those who bring the same objections, for it is simply to veil off their own selfishness by blaming the liberality of others, which they feel reproaches themselves.

"PYRRHUS, a merchant of Ithaca, once saw a good man captive in a pirate ship, took compassion on him, and redeemed him; and with him also bought his commodity, which consisted of certain barrels of pitch. The old man perceiving that, not from any service he could do him, nor the gain of commodity, but merely out of charity,



Pyrrhus had done this, presently discovered to him a great mass of treasure hidden in the pitch, whereby he grew exceedingly wealthy, having, not without Divine providence, obtained an unexpected blessing for so good an act of piety."—*Spencer*.

**WHAT ONE HALF-PENNY CAN DO.**—A son of one of the chiefs of Burdwan was converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, with much difficulty, preached the Gospel at his own home, and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him; and in one year 1,500 natives were baptized in Arracan as members of the Church. And all this through one little tract! *That tract cost one half-penny.* Oh, whose half-penny was it? God only knows. Perhaps it was the mite of some little girl; perhaps the well-earned offering of some little boy. Yet, what a blessing it has been!

**WHAT THE FARTHING CAN DO.**—In July, 1794, was the most destructive fire in Ratcliffe there had been in London since 1666. Out of 1,200 houses, only 570 were preserved. About 1,400 persons were thrown entirely upon the charity of the public at once; and amongst the contributions offered for their relief was upwards of 800*l.* collected at the encampment provided by Government, of which 426*l.* was in copper, including 38*l.* 14*s.* in *farthings*, each a poor man's offering.

**CHEERFULNESS.**—2 Chron. xvii. 6; Neh. viii. 10; Ps. xxx. 11; xcvii. 11; Prov. xv. 13, 15; xvii. 22; Rom. xii. 8; 1 Tim. vi. 17 (l); James v. 13.

Promoted by :—

1. *Active Work.*—Physiologists say that walking on an agreeable errand gives the countenance a more healthful look than walking out merely for exercise.

"Employment so certainly produces cheerfulness,"

says Bishop Hall, "that I have known a man come home in high spirits from a funeral, because he had had the management of it."

2. *Expectancy in Prayer.*—We often are as sad after prayer as we were before it, because our prayers are not the prayers of expecting faith. But prayer, with real belief and hope, will enable us always to roll our cares from ourselves upon the Lord.

The COUNTESS OF HUNTINGDON was first drawn to the truth through the preaching of the Methodists. Lady Mary Hastings was brought to God under Mr. Ingham; and she and Lady Huntingdon used to talk about it. The Countess was much struck by one remark,—that since Lady Mary had known and believed in Jesus for life and salvation, she had been as happy as an angel. The Countess had never felt this; and being ill at the time, she thought much about the contrast, and was almost in despair, till that remark came to her mind, and she was drawn gradually to find the same peace and joy herself.

CHILDREN.—Gen. xxxiii. 7; Deut. xxxi. 12, 13; Ps. viii. 2; Prov. x. 1; xxii. 6, 15; xxix. 17; Acts ii. 39; Eph. vi. 1—3.

Mark x. 13—16.—"‘Oh, mamma,’ said a little girl on returning from church to a sick mother, ‘I have heard the child’s Gospel to-day.’

“So said another, six or seven years of age, when on her death-bed she asked her elder sister to read the same passage to her. The text being read and the book closed, she said, ‘How kind! I shall soon go to Jesus; He will soon take me up in his arms; bless me too: no disciple shall keep me away.’ Her sister kissed her, and said, ‘Do you love me?’ ‘Yes,’ she replied; ‘but don’t be angry, I love Jesus better.’”—*Cheever*.

2 Tim. iii. 15.—“The letter of Scripture in the minds of children is the combustible on which the Promethean spark of the spirit generally falls; and where there is no such preparation there will seldom be any conflagration.

True it is that the power of God, as in the case of Elijah's sacrifice, can turn even the stones of the altar and the water in the trench to fuel ; but this is not the usual mode of the Spirit's operation. The probabilities of conversion, humanly speaking, will generally be found to bear a proportion to the quantity of the incorruptible seed of the Word, which has been dibbled into the soil of the young heart by the instrumentality of parental instruction and prayer."—*Gordon.*

Every Jewish parent was obliged to do four things for his child. 1. To circumcise him. 2. To redeem him. 3. To teach him the law. 4. To teach him some trade.

JEWELS.—A Campanian lady, fond of pomp and show, when visiting Cornelia, the mother of the Gracchi, displayed her jewels with much ostentation, and asked to see Cornelia's in return. The mother begged to wait a short time ; when, at the usual time, her sons came home from the public schools. Then, presenting them to the lady, she tenderly said, "These are my jewels."

"COME THIS WAY, FATHER."—Some years ago some friends were enjoying a pleasant excursion, on a sweet summer's day, in a boat. Having gone a certain distance, a young lady declined going further, saying she would remain on one of the islands in the stream. The party, however, remained longer than they intended, and, a thick fog coming on, they were much afraid of losing her. But at last her clear voice was heard, "Come this way, father ; come this way."

The young lady is now dead, and in a better world ; but oh, how often does he still hear the words repeated, from the upper sanctuary, "Come this way, father ; come this way."

LITTLE MARY AND THE LIGHTHOUSE.—The story is almost too well known to be repeated, of the little girl whose father lived in a lighthouse on the coast of Cornwall. The father, mother (who was a pious woman), and their little girl, lived alone, amidst the howlings of the great, wide sea. One day the keeper went ashore, and

when there, was seized and kept prisoner by a band of wicked men, who thought if only they could keep him prisoner, the lighthouse would be unlighted at night, and vessels would be wrecked, of which they should get the spoils. But his little daughter was left in their watery home, and when no father came home at night, though her heart sank within her, at his absence, she thought of the poor sailors who might be lost, and, brave girl that she was! she went up to the top, and, one by one, lighted all the lamps, till the whole sent forth the clear and welcome blaze. It was a noble action; and gave her and her father a warm heart of joy. So may the daughters of Israel send forth the lamp of light to many who sit in darkness!

The Rev. **MOSES BROWNE** had twelve children. On one remarking to him, "Sir, you have just as many children as Jacob," he replied, "Yes, and I have Jacob's God to provide for them."

*Ex. Good.*—Isaac, Joseph, Samuel, David, Obadiah, Josiah, Esther, John Baptist, Timothy. Cf. Edward VI., Little Jane, James Laing (*M'Cheyne's "Life."*)

*Bad.*—Esau, sons of Eli, sons of Samuel, Absalom, Adonijah, Children who mocked Elisha, Adrammelech and Sharezer.

**CHRIST.**—Ps. xlv. 2; Isa. ix. 6; Matt. i. 21, 23; John i. 14—18; vi. 68; vii. 46; xvii. 3; Acts x. 38; xvi. 31; Rom. xv. 3; 1 Cor. i. 30; 2 Cor. viii. 9; Phil. i. 21; ii. 5—11; iii. 8; Col. i. 15; ii. 3, 9, 10; iii. 11; 1 Tim. i. 16; Heb. i. 3; ii. 9; vii. 25, 26; xiii. 8; 1 John i. 3; ii. 1, 2; Rev. i. 5, 6; xi. 15.

Judges iii. 9, 15, 31.

What a lesson on the patience of God! Again and again do we read, "The Children of Israel did evil in the sight of the Lord," and then He raised them up a Deliverer (*margin*, Saviour). So patiently does Almighty love still bear with human ingratitude and depravity. Psalm ciii. 10—14.

Isa. xxxii. 2.—“A man shall be as a hiding-place from the wind, and a covert from the tempest.”

“I creep under my Lord’s wings in the great shower, and the waters cannot reach me. Let fools laugh the fool’s laughter, and scorn Christ, and bid the weeping captives in Babylon, ‘Sing them one of the songs of Zion.’ We may sing, even in our winter’s storm, in the expectation of a summer’s sun at the turn of the year. No created powers in hell or out of hell can mar our Lord’s work, or spoil our song of joy. Let us, then, be glad and rejoice in the salvation of our Lord, for faith had never yet cause to have tearful eyes, or a saddened brow, or to droop or die.”—*Rutherford’s “Letters.”*

1 Cor. i. 1—13.

One of the peculiarities and beauties of St. Paul’s style may be traced as occurring here. Twelve times does he refer to Christ in thirteen verses,—a fit model for all who would be successors in the spirit of the Apostles. It was the wise counsel of Philip Henry,—“Preach a crucified Saviour in a crucified style.”

2 Cor. ix. 15.—“Thanks be unto God for his unspeakable gift.”

We may say of Christ, as one said to Cæsar, when he had received a munificent present from him, “This is too much for me to receive.” To which the Emperor answered, “But it is not too great for me to give.”

Col. i. 27.—“Christ in you, the hope of glory.”

Four thoughts are here. Reader, consider *your* interest in them. Glory;—the hope of glory;—Christ, the hope of glory. But pause.—The most important part is,—“Christ *in you*, the hope of glory.” “Christ’s blood on the head is the greatest curse; Christ’s blood on the heart is the richest blessing.”

Col. ii. 7.—“Rooted and built up in Him.”

There are two different kinds of growth into Christ; a growth *downwards*, when the believer becomes more “rooted” in his principles, and established in his hold of the covenant; and a growth *upwards*, like the palm and the cedar, in the Lord’s enclosed garden. But all growth comes from union with Christ. 2 Peter iii. 18.

Heb. xii. 2.—“Looking unto Jesus.”

Like the bitten Israelites, “look and live.” Like Peter on the waters, who sank when he ceased to look. “For one look at self, take ten looks at Christ.”

*Objection.*—But must we not search our hearts, to know our failings? Yes; but the best way to learn our fault is, to get more light. One minute’s search in the dark with a lighted candle, is more useful than ten minutes’ groping in the dark.

1 John i. 7.—“The blood of Jesus Christ cleanseth us from all sin.”

So that poor South Sea Island Christian saw, when he came to death’s “water-side,” and saw a large mountain rise before him, which he tried to climb in vain. A drop of blood fell upon the mountain, and in a moment it was gone. “That mountain,” said he, “was my sins, and the drop which fell upon it, was the precious blood of Jesus.”

Rev. xxii. 21.—“The grace of our Lord Jesus Christ be with you all. Amen.”

The last words of Revelation are of Christ. It is worth observing that, taken in their supposed *chronological* order, this is the case with the last words of each of the three Apostles: St. Paul (2 Tim. iv. 22); St. Peter (2 Pet. iii. 18); and St. John (xxi. 25). Cf. Mal. iv. 6. (*See Grace.*)

“Oh, that Christ had his own!”—*Rutherford.*

“The sea ebbs and flows, but the rock remains unmoved.”—*Ibid.*

“If sin was better known, Christ would be better thought of.”—*Mason.*

“Presumption abuses Christ; despair refuses Him.”

“He who thinks he hath no need of Christ, hath too high thoughts of himself. He who thinks Christ cannot help him, hath too low thoughts of Christ.”—*Ibid.*

“Too many only see Christ in a book, as we see places in a map; but, to come nigh,—to enjoy Him,—this is delightful and saving.”—*Rutherford.*

“Christ is not prized at all rightly, unless He be prized above all truly.”

"It is not so much great talents that God blesses, as great likeness to Jesus."—*M'Cheyne*.

THE STATIONER AT THE FAIR.—"A stationer, being at a fair, hung out his pictures of men famous in their kind ; among which he had also the picture of Christ. Divers men bought, according to their several fancies. The soldier buys his Cæsar, the lawyer his Justinian, the physician his Galen, the philosopher his Aristotle, the poet his Virgil, the orator his Cicero, and the divine his Augustine ;—every man after the dictation of his own heart. The picture of Christ hung by still, of less price than the rest ; a poor shopman that had no more money than would purchase that, bought it, saying, 'Now every one hath taken away his god, let me have mine.' Thus, whilst the covetous repair to their riches, like birds to their nests ; the ambitious to their honours, like butterflies to a poppy ; the strong to their holds ; the learned to their arts ; atheists to their sensual refuges, as dogs to their kennels ; and politicians to their wit, as foxes to their holes ; the devout soul will have no other sanctuary, fix upon no other object, but Christ Jesus,—not pictured in their chamber, but planted in the inner chamber of the heart."—*Salter*.

THE PLANK THAT WILL BEAR.—A vessel was wrecked a good many years ago on the stormy coast of Cornwall. It was a time of much danger and distress, but the Lord was merciful, and no lives were lost. On the following Sabbath, the rescued sailors attended Divine service in the nearest parish church, and thanks were publicly returned for their deliverance.

The minister who officiated that day was aware of the circumstances, and endeavoured to improve them to his audience. At the close of his sermon, he spoke with much earnestness of the sinner's danger and the Saviour's love. Among other things, "Imagine," he said, "the situation of a drowning man, who feels that all his own efforts are unavailing, and that he is fast sinking beneath the overwhelming waters. Imagine what would be his

feelings, if suddenly a plank floated within his reach, and if, taking hold of it, he found it would bear his weight! My fellow-sinners, this is your case, and my own! We are like the drowning mariner. Christ is the plank of safety. This plank will bear. Oh, refuse not, delay not to seize upon it! This plank will bear; yes, sinner, *this plank will bear!*"

The good man's own heart was much moved, and he felt that he spoke with unusual animation. But he heard no more of the discourse than he was wont to hear of others, and by degrees the whole incident passed away from his remembrance.

Fourteen years afterwards, he received an urgent message, entreating him to come and see a man who was near death, in a village at a considerable distance. He obeyed immediately, unable to resist such a call. On entering the apartment, he saw at once that the sufferer was a total stranger to him, and also that his moments on earth were almost numbered. He knelt beside the bed. "My brother, you have sent for me, and I am come. You are on the verge of that awful transition which awaits us all. Will you tell me on what hope you are resting for eternity?"

The dying man was evidently conscious, but the power of speech seemed gone. "My brother," continued the minister, "if you can no longer speak, will you give me a sign, a token, to tell if your hope is now in Christ?" Then, by a last effort of expiring strength, these words were uttered, and we may easily conceive the thrill of joyful, grateful recollection with which they were listened to: "*The plank bears.*"

Yes, that long-forgotten sermon had not been preached in vain. In one soul, at least, the good seed had borne fruit to everlasting life.

Reader, *this plank will bear!* It carried that soul safe to the haven of eternal rest; it will carry yours also. Have you taken hold of it? Jesus is the all-sufficient, but He is also the *only* Saviour. "There is none other



name under heaven given among men, whereby we must be saved." "How shall we escape if we neglect so great salvation?"

**HAPPY DEATH OF AN INDIAN.**—A missionary in the East Indies was called to visit one of the native Christians in a dying state. He inquired how she felt. "Happy! happy!" was her reply, and, laying her hand on the Bible, added, "I have Christ *here*," and, pressing it to her heart, "and Christ *here*," and, pointing to heaven, "and Christ *there*."

**CHRIST IS MINE.**—A gentleman one day took an acquaintance upon the leads of his house to show him the extent of his possessions. Waving his hand about, "There," says he, "that is my estate." Then, pointing to a great distance on one side, "Do you see that farm?" "Yes." "Well, that is mine." Pointing, again, to the other side, "Do you see that house?" "Yes." "That also belongs to me." Then said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village who can say more than all this." "Aye! what can she say?" "Why, she can say, 'Christ is mine!'" He looked confounded, and said no more.

**RUSSIAN NOBLEMAN.**—Some years ago, a Russian nobleman was travelling on special business in the interior of Russia. It was the beginning of winter, but the frost had set in early. His carriage rolled up to an inn, and he demanded a relay of horses to carry him on to the next station, where he intended to spend the night. The inn-keeper intreated him not to proceed, for there was danger in travelling so late; the wolves were out. But the nobleman thought the man merely wished to keep him as a guest. He said it was too early for wolves, and ordered the horses to be put to. He then drove off, with his wife and his only daughter inside the carriage with him.

On the box of the carriage was a serf, who had been born on the nobleman's estate, to whom he was much

attached, and who loved his master as he loved his own life. They rolled over the hardened snow, and there seemed no sign of danger. The moon shed her pale light, and brought out into burnished silver the road on which they were going. At length the little girl said to her father, "What was that strange, howling sound that I just heard?" "Oh, nothing but the wind sighing through the forest trees," replied the father. The child shut her eyes, and was quiet; but soon she said again, "Listen, father! it is not like the wind, I think." The father listened, and far, far away, in the distance behind him, through the clear, cold, frosty air, he heard a noise which he too well knew the meaning of.

He then put down the window, and spoke to the servant, "The wolves, I fear, are after us; make haste. Tell the man to drive faster, and get your pistols ready." The postilion drove faster; but the same mournful sound which the child had heard approached nearer and nearer. It was quite clear that a pack of wolves had scented them out. The nobleman tried to calm the anxious fears of his wife and child.

At last the baying of the pack was distinctly heard. So he said to his servant, "When they come up with us, do you single out one and fire, and I will single out another; and while the rest are devouring them we shall get on." As soon as he put down the window he saw the pack in full cry behind, the large dog-wolf at their head. Two shots were fired, and two of the wolves fell. The others instantly set upon them and devoured them; and meanwhile the carriage gained ground. But the taste of blood only made them more furious, and they were soon up with the carriage again. Again two shots were fired, and two more fell and were devoured. But the carriage was speedily overtaken, and the post-house was yet far distant. The nobleman then ordered the postilion to loose one of his leaders, that they might gain a little time. This was done; and the poor horse plunged

frantically into the forest, the wolves after him, and was soon torn to pieces. Then another horse was sent off, and shared the same fate. The carriage laboured on as fast as it could with the two remaining horses; but the post-house was still distant.

At length the servant said to his master, "I have served you ever since I was a child. I love you as my own self. Nothing now can save you but *one* thing. Let *me* save you. I ask you only to look after my wife and my little ones."

The nobleman remonstrated, but in vain. When the wolves next came up, the faithful servant threw himself amongst them. The two panting horses galloped on with the carriage, and the gates of the post-house just closed in upon it as the fearful pack were on the point of making the last and fatal attack. But the travellers were *safe*.

"Greater love hath no man than this, that a man lay down his life for his friends. But God commendeth *His* love towards us, in that *while we were yet sinners*, Christ died for us."

THE WORM WITHIN THE CIRCLE.—A converted Indian was one day taunted,—“What has Christianity done for you?” Seeing a worm by the side of the path, he took it up, and put it down before the man; then collecting some straw, he placed it in a circle round the worm and lighted it. The worm, feeling the heat of the flame, began to writhe. The Indian took it up in his hand, and turning to his opponent said, with beautiful simplicity and sanctified emotion, “This is what Christianity has done for me. I was a worm of the earth, and the flames of hell were gathering round me, when Jesus came and had pity on the worm. He took me in His hand and snatched me from ruin. What more could I wish that He had done?”

CHURCH.—Ps. xlv. 13; lxxxvii.; Cant. vi. 10;

Isa. lxii. ; Matt. xvi. 18 ; Acts ii. 47 ; xx. 28 ; Rom. xvi. 19 ; Eph. iii. 10 ; v. 27 ; 1 Pet. v. 13 ; Rev. xii. 1 ; xix. 8.

Emblems of,—body ; branch of God's planting ; bride of Christ ; burning bush (the arms of the Church of Scotland) ; golden candlestick (gold, for excellence—six branches in one, for unity—ornaments, for gifts and graces—snuffers, for discipline) ; dove ; family ; flock (few, but favoured) ; garden inclosed ; fountain sealed ; heritage ; house ; kingdom ; king's daughter ; lily among thorns ; leaven (grace in the *heart*) ; mustard-tree (grace in the *life*) ; moon (shining with borrowed light, and constant changes) ; mother ; Mount Zion ; net (gathering fish to the shore and to each other) ; olive-tree ; pillar and ground of the truth ; ship (tossed, but Jesus in it) ; sister of Christ ; temple ; tree ; virgin ; vine ; vineyard ; wife ; woman. Rev. xii. 1.

The marks of a true Church are three. 1. Pure and sound doctrine. 2. Sacraments administered according to Christ's institution. 3. Discipline.—*Homily for Whit Sunday.*

It is much easier to give oneself to a Church or a sect than to God.

In the best Reformed Churches there must be many deformed professors.

Many shrink from joining themselves openly to the Church because they are not fit. Thus they neglect one of the very means the Lord has ordained to make them fit.

"The Church of Christ, which is partly militant and partly triumphant, resembles a city built on both sides of a river. There is but the stream of death between grace and glory."—*Toplady.*

"The Scripture is the sun ; the Church the clock. The sun we know to be sure, and regularly constant in his motions ; the clock, as it may fall out, may go too fast or too slow. As, then, we should condemn him of folly that should profess to trust the clock rather than the

sun, so we cannot but justly tax the credulity of those who would rather trust to the Church than to the Scripture."

—*Bishop Hall.*

QUICKSILVER.—"Take a mass of quicksilver, let it fall on the floor, and it will split into a vast number of distinct globules. Gather them up and put them together again, and they will coalesce into one body as before. Thus God's elect below are sometimes crumbled and distinguished into various parties, though they all are, in fact, members of one and the same mystic body. But when taken up from the world and put together in heaven, they will constitute one glorious, undivided Church for ever and ever."—*Salter.*

CIRCUMSTANCES.—Glorifying God in all. 2 Cor. vi. 3—10; James i. 9—12.

"He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to his circumstances."—*Hume.*

"If you can't turn the wind, you must turn the mill-sails."

"If I were differently circumstanced, I could serve God so much more fully," is the devil's tempting bait to mislead souls.

*Joseph* was a beautiful example. See him, in his changed positions, still the upright saint; and *Jesus* (cf. John ii.) our Lord's conduct at the marriage and in the temple.

*Wm. Pitt* used to be called the Minister of existing circumstances.

*A Christian Shepherd*, when a gentleman said, to try him, "Suppose your master were to change, or your flock to die; what then?" replied, "Sir, I look upon it that I do not depend upon circumstances, but upon the great God that directs them."

*The Rev. H. W. Fox*, when dying, had constantly upon his lips the words of Baxter: "Lord, *when* thou wilt; *where* thou wilt; *as* thou wilt."

COMMUNION WITH GOD.—Pa. xlii. 1 ; lxiii. 5, 6, 8 ; lxxiii. 23—25 ; Cant. *passim* ; Matt. v. 8 ; Luke xxiv. 32 ; 1 Cor. x. 16 ; 2 Cor. iii. 18 ; Eph. ii. 6 ; 1 John i. 3 ; Rev. iii. 20.

The believer has, in His,—1. ATTRIBUTES, when the soul, according to its capacity, is moulded after the Divine image, and when it responds to the Divine attributes by affections of love, joy, submission, trust, &c. 2. WORKS of creation, providence, and grace, when we adore and serve God, and are transformed as we behold. 2 Cor. iii. 18. 3. ORDINANCES.

DR. PAYSON recommends Christians who would raise their minds to close communion with God, to take one scene in the life of Christ a day for meditation, and dwell upon it closely, till the scene grows clear and bright, and the heart begins to burn with love to the Saviour.

ARCHBISHOP LEIGHTON.—Bishop Burnet declares that, having known him intimately for many years, he had never seen him in any other temper than that in which he would wish to live and die.

HEWITSON writes,—“ I think I know more of Jesus Christ than of any earthly friend.” Hence one who knew him well remarked, “ One thing struck me in Mr. Hewitson. He seemed to have no gaps,—no intervals in his communion with God. I used to feel, when with him, that it was being with one who was a vine, watered every moment.”

“ When one that holds communion with the skies  
Has filled his urn where those pure waters rise,  
And once more mingles with us meaner things,  
’Tis e’en as if an angel shook his wings :  
Immortal fragrance fills the circuit wide,  
That tells us whence his treasures are supplied.”

*Cowper.*

Favoured *Places*.—Eden, Peniel, Sinai, Temple, Mount of Transfiguration, &c.

Favoured *Persons*.—Enoch, Abraham, Jacob, Moses, David, Elijah, Stephen, Paul, John, &c.

Isa. lix. 2 ; 2 Cor. vi. 14—18.

**COMMUNION OF SAINTS.**—1 Sam. x. 26 ; xxiii. 16 ; Ps. lv. 14 ; cxix. 63 ; cxii. 3 ; Prov. xiii. 20 ; Eccles. iv. 9—12 ; Mal. iii. 16 ; Mark v. 18, 19 ; Rom. i. 12 ; xii. 15, 16 ; Eph. ii. 18—22 ; 1 John i. 3 (*m*).

The **JEWISH ECONOMY** contained many provisions to promote. Cf. the passover, and peace-offerings, which were directed not to be eaten alone, but in company. The annual feasts, to celebrate which God's people had many a happy journey, and much sweet communion. Ps. lxxxiv. 7. Cf. the golden candlestick,—six branches around the centre branch.

So in the **CHRISTIAN** dispensation,—conversation, devotion, social worship, the Lord's Supper, &c. Cf. the Lord's prayer, "*Our* Father ;" the end of St. Paul's epistles.

The house **BEAUTIFUL** well sets forth Bunyan's realization of the communion of saints. It stood by the roadside. Watchful was the porter at the door. Discretion, Prudence, Piety, and Charity talked with Christian till supper, when their communion was about the Lord of the hill. After which good Christian slept in the chamber called Peace, and in the morning was shown the study, the armoury, the Delectable Mountains, and other rarities, and sent on his way rejoicing.

The Rev. J. H. **FRANCKE** writes,—“ It is with Christians as with burning coals. If these are scattered far apart, one after the other is easily extinguished ; but when collected together, the fire of one preserves that of the other, and the glowing coals often ignite others that lie near.”

A husband and wife remain one though a hundred miles apart. Believing souls have spiritual sympathy and attachment, irrespective of distance, time, or state.

**COMPANY.**—Exod. xxiii. 2 ; Josh. xxiii. 7 ; 2 Chron. xix. 2 ; Ps. i. 1 ; cvi. 35 ; cxix. 63 ; Prov. iv. 14 ; xiii. 20 ; xxviii. 19 ; Rom. xii. 2 ; 1 Cor. v. 6 ; xv. 33 ; Eph. v. 11 ; Col. iv. 5.

*Noscitur à sociis.*

Bad company is like a nail driven into a post, which, after the first and second blow, may be drawn out with little difficulty ; but being driven up to the head, the pincers can scarcely take hold to draw it out.

The Christian who has put aside his religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

PITCH.—Did you never touch pitch, and it stuck to your fingers that you could not wash it off for days ? Such is the influence of a bad companion.

IODINE.—Chemists tell us that one grain of iodine imparts colour to 7,000 times its weight of water. So wide is the circle of one bad book, or one evil counsellor.

Sir PETER LELY used to make it a rule never to look upon a bad picture, as he found, by experience, when he had done so, his pencil always took a tint from it. Prov. iv. 14—16.

ELIOT, the missionary.—It was said of him by one of his friends, “ I was never with him but I got, or might have got, some good from his company.”

USHER.—Archbishop Usher and Dr. Preston were very intimate, and often met to converse on learned and general subjects ; when the good archbishop used commonly to say, “ Come, Doctor, let us have one word about Christ before we part.”

The BEE-HUNTER in America puts a piece of honeycomb into a box, and catches a bee. He then covers the box, and very soon the bee fills himself with the honey. Being let loose, it finds his way home, and in a little time returns, but not alone. He brings his companions with him, and in turn they bring their companions, till the box is filled with a full swarm of bees. Let every Sunday scholar, and every attendant at a Christian church, do likewise. If they have tasted that Word which is sweeter than honey, let them bring their com-



panions and neighbours with them, till the school and the church be filled with devout and thoughtful hearers.

CONFESSION OF SIN.—Lev. xvi. 21 ; Ps. xxxii. 5 ; xxxviii. 18 ; li. ; Prov. xxviii. 13 ; Jer. iii. 13, 25 ; Dan. ix. 20 ; Luke xv. 18 ; 1 John i. 9.

“ I HAVE SINNED.”—A sermon with seven texts, showing the different kinds of confession, as the words are used by Pharaoh, Balaam, Saul, Achan, Judas, Job, the Prodigal.—*Spurgeon*.

“ A man will confess sins in *general*; but those sins which he would not have his neighbour know for his right hand, which bow him down with shame like a wind-stricken bulrush, these he passes over in his prayer. Men are willing to be thought sinful in *disposition*, but in *special acts* they are disposed to praise themselves. They therefore confess their depravity and defend their conduct. They are wrong in general, but right in particular. Whether they shall confess their faults or not, they generally leave to their moods, and not to their principles.”  
—*Beecher*.

“ We tell God that we are sinners, miserable and helpless, but cannot bear to be told so by others.”—*Adam*.

JOHN BRADFORD.—It was observed of him, that when he was confessing sin he would never give over confessing till he had felt some brokenness of heart for that sin ; and that, when praying for any spiritual mercy, he would never give over the suit until he had got some relish for that mercy.

CONSCIENCE.—Prov. xxiii. 7 ; John viii. 9 ; Acts xxiv. 16 ; Rom. ii. 15 ; 2 Cor. i. 12 ; 1 Tim. i. 5 ; iv. 2 ; Titus i. 15 ; Heb. ix. 14, 22.

Power of an evil. Gen. iii. 8 ; iv. 9 ; xlii. 21 (after twenty-two years) ; 1 Kings xxi. 20 (Ahab after Naboth's murder) ; Matt. xxvii. 3 ; Mark vi. 16.

Has three offices,—to instruct, command, and judge.

Is ignorant, flattering, seared, wounded, scrupulous, or good.

Differs from the understanding, as common glass differs from a looking-glass.

“Understanding is a common glass, that lets in all the forms and colours of external objects; conscience is a looking-glass, opaque, which reflects only internal objects. Through the first we see other people; by the second we see ourselves.”—*Gordon*.

Is too often, like an *alarm clock*, awakening at first, but after a time it loses its effect.

Like the awful lightning-flash, revealing in one fearful instant the secrets of the deepest darkness, though anxiously concealed in the darkened room. Yet too frequently the illumination is but for a passing moment; the heart returns again to the same darkness as before.

“Many have conscience enough to make them uneasy in sin, but not conscience enough to keep them from sin.”

—*Adam*.

M. HENRY used to say, when persecuted for his opinion, “How sweet it is to have the bird in the bosom sing sweetly.” Cf. Charles IX., who could never bear to lay awake in the night without music playing; Tiberius, who declared in the Senate that he suffered death daily.

CONTENTMENT.—Gen. xxviii. 20; Ps. xxxvii. 1—8; Prov. xv. 16; xvi. 8; xxx. 7, 8; Matt. vi. 11, 25—34; Phil. iv. 11; 1 Tim. vi. 6; Heb. xiii. 5.

Cf. Hebrew servant. Exod. xxi. 2—6.

Manna, which, gathered as God gave it, was good; but if sought to be hoarded, bred worms.

“Nature is content with little, grace with less, sin with nothing.”—*Brooks*.

“They that deserve *nothing* should be content with *anything*. Bless God for what you have, and trust God for what you want. If we cannot bring our condition to

our mind, we must bring our mind to our condition. If a man is not content in the state he is in, he will not be content in the state he would be in."—*Mason*.

"One staff on a journey is helpful; but a bundle of sticks is a burden."

The wheels of a chariot move, but the axle-tree moves not; the sails of a mill move with the wind, but the mill itself moves not; the earth is carried round its orbit, but its centre moves not. So should a Christian be able, amidst changing scenes and changing fortunes, to say, "O God, my heart is fixed, my heart is fixed."

It was the beautiful expression of a Christian, who had been rich, when he was asked how he could bear his reduced state so happily, "When I was rich, I had God in everything, and now I am poor I have everything in God."

AN ITALIAN BISHOP, having struggled hard through life without repining, was asked the secret of his being so uniformly happy, and replied that it consisted in "making a right use of his eyes." Being requested to explain, he added, "In whatsoever state I am, I first look up to heaven, and remember that my principal business here is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it after death. Lastly, I look abroad upon the world, and observe how many there are more unhappy than myself. Thus I learn where true happiness is placed, where all my cares must end, and that I have no reason to repine."

FABLE.—A canary and a gold fish had their lot thrown together in the same room. One hot day the master of the house heard the fish complaining of his dumb condition, and envying the sweet song of his companion overhead, "Oh, I wish I could sing as sweetly as my friend up there!" whilst the canary was eyeing the inhabitant of the globe, "How cool it looks! I wish my lot were there." "So then it shall be," said the master, and forthwith placed the fish in the air, and the bird in the

water; whereupon they saw their folly, and repented of their discontent; of which the *moral* is sooner drawn than practised:—Let every man be content in the state in which Providence has placed him, and believe that it is what is best fitted for him.

### CONTROVERSY.

In many cases injurious:—

“Many controversies about religion have almost brought religion itself into controversy.”

Two learned physicians and a plain, honest husbandman met at an inn. The two doctors, falling into a dispute about the nature of aliment, could eat no dinner; while the plain, honest countryman, who understood nothing of the dispute, fell heartily to his meal, gave God thanks, went to his labour with renewed thanks, and reaped the fruit of his industry. “Such,” says Bishop Horne, “is the difference between polemical and practical Christians.”

Yet controversy is, in other cases, needful and useful.

“A man can scarcely be an earnest Christian in the present day,” Dr. M’Neile has well said, “without being a controversialist.”

As in many of the Scotch mountains we often see the cloud hanging on its side, as a part of the mountain, but, as soon as it is broken by the wind, it descends in refreshing dew upon the mountain side, and runs down the steep to fructify the mountain flowers; so the mist of controversy is a means, when scattered, of enriching the understanding and fructifying the heart.

“My great controversy,” said a good man, “is with myself.”

**THE PASTOR’S PRAYER.**—A pastor, having just finished family worship, was reading Leighton’s works in his study, when he was called down to see a visitor. “I have called to see you,” said Mr. G., “about your sermon last Sabbath.

“You insisted upon repentance and faith, as first

duties. I was not entirely satisfied with your reasoning. I have some points of difficulty which embarrass me. Perhaps you can so explain them, as to relieve me."

Mr. G. then proceeded to state his difficulties, not in the clearest manner, but still showing some forethought and contrivance. They were certain metaphysical questions as old as the human race, which have been answered a thousand times.

The pastor heard him patiently, and when he had finished, inquired, "Mr. G., are you prepared for death and the final Judgment?"

"I cannot say I am."

The pastor remained silent for a short time, and then said, "Let us pray." With this he knelt down, and presented all the difficulties of the case before God. The prayer was fervent, solemn, and earnest.

Mr. G. retired somewhat abruptly, and complained to his friends that his difficulties had been evaded, and prayer had been resorted to as a subterfuge. But that prayer proved more effectual than controversy. The young man afterwards confessed it so.

"I was displeased," he wrote, "with your sermon, because I *felt it to be true*, and I hoped to perplex you by discussion, and thus ease my own conscience. But the Holy Spirit triumphed, and I am a brand plucked out of the fire."—*Christian Treasury*.

CONVERSATION.—Ps. xix. 14; xxxiv. 13; xlv. 2; cxli. 3; cxlv. 11; Prov. x. 11, 19—21; xv. 23; xvi. 4, 7, 21; Eccl. v. 3; x. 11—14; xii. 11; Mal. iii. 16; Matt. xii. 36, 37; Luke xxiv. 32; John iv. 27; Eph. iv. 29; v. 4; Col. iv. 6.

"Our conversation need not always be of grace, but it should always be *with* grace."—*Matthew Henry*.

JOHN LOCKE, having been introduced by the Earl of Shaftesbury to the Duke of Buccleugh and Lord Halifax, these three, after awhile, sat down, and began to play at cards. Locke began to write; when one of them asked

him what he was writing. "My Lord," said he, "having waited with impatience for the honour of being in company with the greatest geniuses of the age, I thought I could do nothing better than write down your conversation." The well-timed ridicule had the desired effect, and the party quitted their play, and entered into a conversation more worthy the dignity of their character.

BISHOP LATIMER, when examined before Bonner, at first answered without much thought and care; but presently hearing the rustling of a pen behind the curtain, he perceived that his words were being taken down. Oh, if Christians would remember that the recording angel is always so near them, how much more circumspect and holy would their conversation be.

Instances are recorded, without number, of the influence of conversation for good or bad,—

HENRY MARTYN.—It is said to have been a single remark of Simeon's, at Cambridge, about the blessing that had followed Dr. Carey in India, that first awakened Henry Martyn to the cause of Missions.

WILBERFORCE.—It was in a conversation at Nice about some Evangelical clergyman, who, he thought, carried things too far, that Milner proposed to read the Greek Testament together daily with him. The plan was agreed to, and the entrance of the Word thus gave light to the great statesman's mind, and was one chief means of his conversion.

(See also *Books*.)

The COUNTESS of HUNTINGDON was once speaking to a workman who was repairing a garden wall, and pressing upon his care the welfare of his soul. Some time after she spoke to another workman, "Thomas, I fear you never pray, nor look to Christ for salvation." "Your Ladyship is mistaken," said the man; and, on asking him what first led him to turn to Christ, he said, "I heard what passed between you and James at such a time, and the word you designed for *him* took hold of *me*." "How did you hear

it?" "I heard it on the other side of the garden, through a hole in the wall, and shall never forget the impression I received." Thus does the Spirit illustrate his own Word. (Eccl. xi. 1, 6.)

[See similar instances, under *Providence*.]

The Rev. SPENCER THORNTON.—It was the excellent rule he used to make:—"In every call, leave at least *one* word for Christ."

[Cf. John Newton, see *Interruption*.]

CONVERSION.—Ps. xix. 7; Matt. xviii. 3; John iii. 5; Acts iii. 19; James v. 19.

"Many persons come to the right point in conversion, but they never shove off. I question them about their state, and I find all as it should be; but they are waiting for something—they know not what,—standing still in thought and feeling."—*Beecher*.

The instrumental causes of, would form a deeply interesting record, but far transcend the limits of this book. (See Index, for some Illustrations, *sub voce Conversion*.)

GOD'S WORD. See "Illuminated Bible" (Scripture).

GOD'S PROVIDENCE.—The celebrated Mr. Alexander Henderson (seventeenth century) was presented to the parish of Leuchan, Fife. His settlement was so unpopular, that on the day of his ordination the church doors were shut, and secured by the people, so that the minister who attended, and the precentor, were obliged to go in by the window. Shortly after, having heard of a communion in the neighbourhood, at which Mr. Bruce was to be an assistant, he went thither secretly, and, for fear of attracting notice, placed himself in a dark corner of the church. Mr. Bruce, having come into the pulpit, paused for a little, as was his manner,—a circumstance which excited Mr. Henderson's surprise,—but it astonished him the more, when he heard the text announced, "*He that entereth not in by the door, but*

*climbeth up some other way, the same is a thief and a robber.*" (John x. 1.) The words so struck his heart that he could not forget them, but they proved the means of his conversion to God.

GOD'S SPIRIT suggesting a sudden impulse upon the mind. Cennick, an excellent and devoted minister, was thus impressed, while walking along Cheap-side.

AFFLICTION.—"I could never see till I was blind."

The counsel of CHRISTIAN PEOPLE.

"JUST AS I AM."—An Indian and a white man, at worship together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man, for a long time, was under distress of mind, and at times ready to despair, but he was at last brought also to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him, "How is it that I should be so long under conviction, when you found comfort so soon?" "Oh, brother," replied the Indian, "me tell you. There come along a rich prince. He propose to give you a *new coat*. You look at your coat, and say, 'I don't know; my coat pretty good. I think it will do a little longer.' He then offer me new coat. I look on my *old blanket*. I say, 'This good for nothing.' I fling it right away, and accept the beautiful garment. Just so, brother, you try to keep your own righteousness for some time; you loathe to give it up; but I, poor Indian, had none; therefore, I glad at once to receive the righteousness of the Lord Jesus Christ."

CONVICTIONS.—Jer. iv. 3; Acts ii. 37; ix. 6; xvi. 30.

— like an arrow—axe—hammer—ploughshare—north wind.

— SHOULD BE DEEP.—For want of this, how many are like Pliable, in the "Pilgrim's Progress,"



who went with Christian a little way. He was ravished with the glory of the prospect, but felt no burden upon his back; so, when they came to the Slough of Despond, he was at once disheartened, and turned back again; yea, began to ridicule his former efforts.

—— IF STIFLED, harden.

“As the worst travelling is, when the road is frozen after a thaw, so those are frequently the most hardened who have had some convictions—who have had some knowledge of the Gospel, and some religious affection, and have then relapsed into their natural hard-heartedness.”—*Arrowsmith*.

CREATURE COMFORTS.—Ps. xx. 7, 8; Jer. ii. 13; Jonah ii. 8; 1 Cor. vii. 29—31; Gal. v. 24; 1 John ii. 15—17.

Luther used to say,—“The greatest temptation the devil has for the Christian is, comfort.”

“Trust not so much to the comforts of God as to the God of comforts.”—*Mason*.

“*May* 9.—How kindly has God thwarted me in every instance where I sought to enslave myself. I will learn at last to glory in disappointments.”—*M'Cheyne*.

Cf. The *Manna*. Israelites taught moderation by—

*Kibroth-hattaavah*. Numbers xi. 31—35.

*Cherith*. 1 Kings xvii. 1—15. Trial of faith.

1. Elijah was in the path of duty. 2. It failed gradually. 3. It was the withdrawal of life's necessities, not luxuries. Yet see the wisdom and goodness of providence. Elijah was taught many useful lessons of trust and preparation for future work, and God provided for his wants. When one supply fails, God can furnish another. It was only sending the man of God from Cherith to Zarephath.

*Jonah's Gourd*. Jonah iv.

“1. Creature comforts are short-lived. 2. The comforts we most delight in are generally the first to perish. 3. Our comforts often perish from unforeseen and inconsiderable

causes. 4. They perish often, when most needed."—*Bradley.*

"He builds too low, who builds below the skies."—*Young.*

"Build not thy nest on any tree of earth, seeing God hath sold the forest to death."—*Rutherford.*

"I fear that I adore his comforts more than himself, and that I love the apple of life more than the tree of life."—*Rutherford.*

App.—1. The poor. Ps. xxxiv. 10.

2. The distressed. Ps. xlii. 11.

3. The distrustful. Ps. xxxvii. 3—7.

. The earthly-minded. Jonah ii. 8; Is. lv. 2;  
Col. iii. 2.

### CRITICISING SPIRIT.

How often ministers and parents speak very unwisely of the sermons they have heard, and of the characters of Christian people, before their own children and servants, and their friends and visitors!

"Sept. 2.—Sabbath Evening.—Reading. Too much engrossed and too little devotional. Preparation for a fall. Warning. We may be too engrossed with the shell even of heavenly things."—*McCheyne's Life.*

### CURSE.

"Believers undergo many crosses, but no curses."—*Arrowsmith.*

A saint doth pray, not only that the curse may be removed, which sin hath brought, but that the sin may be removed, which brought the curse.

EBAL (which, according to Gesenius, means, *void of leaves*). How could Israel respond "Amen" to the curses pronounced from thence? They saw on Ebal that altar which Joshua had built, and on which had been offered burnt-offerings and peace-offerings to the Lord. Thus we see how Gal. iii. 13 delivers us from terror,—  
"Christ hath redeemed us from the curse of the law,

being made a curse for us." It was like the hallelujah over the smoke of torment. The law was illuminated by the blaze of the altar fire.

### DANCING.

"Attending places of vain and fashionable amusement tends to stifle all serious reflection, and cherish a vain and airy temper, and to promote an idle and dissolute life. It tends to make young people forget that they are sinners, and that they must die and come to judgment. It tends to make them neglect reading, meditation, and secret prayer. It tends to render them deaf to all inward warnings of God's Spirit, and to the checks of their own consciences, and deaf to all the outward calls of the Gospel, the counsels of their ministers, their parents, and other spiritual friends."—*Dr. Bellamy.*

ETERNITY.—A gay and worldly lady had a pious servant. Night after night she was kept up till four or five o'clock, waiting for her mistress's return from her fashionable parties, and night after night she was found reading the Bible, or some good book. One night, the mistress looked over her shoulder, and asked, laughing, "What melancholy stuff are you reading this time?" But her eye caught the word ETERNITY; and suddenly the laugh was changed for a strange feeling of sadness. Sleep fled from her eyes, and mirth from her heart, and the word ETERNITY still haunted her, until a conviction of her unprepared state led to serious inquiry, and that to a full surrender of her heart to God.

The SCRIPTURAL DANCES afford no warrant for dancing at the present day, and as at present practised. They were, (1), only on particular and festive occasions; (2), for religious cheerfulness, not for sensual pleasure; (3), not mixed, but of one sex only,—all men, or all maidens,—generally the latter; (4), held in the day chiefly, not by night. Besides which, we often see the evil resulting from them, because perverted.

DAY OF GRACE.—Ps. cx. 3; Prov. x. 5; Jer. viii. 20; Matt. xx. 1—7; Luke xix. 41, 42; John ix. 4; xi. 9; xii. 35; xvii. 4; Rom. xii. 11, 12; 2 Cor. vi. 2; 1 Thess. v. 5, 8; Heb. iv. 7. Called a *day*, which is—

1. A *short* time, and therefore calls for diligence. 1 Sam. xxi. 8. The King's business requires haste.

2. A *limited* time, beyond which there is no mercy. Eccl. ix. 10; Luke xiii. 9.

3. A *varying* time; as summer days are longer than winter days; and there are sunny days and cloudy days.

But the rainbow of God's mercy is seen only in the day of grace. We should look for it in vain in the night of eternal darkness.

A ROMAN CAPTIVE.—It is recorded of a Roman prince, that when a captive whom he had taken, demanded time to deliberate, whether he would be the enemy of Rome, or not, the prince drew a circle round him, with the end of his rod, and required him to decide before he left that circle. So does God deal with sinners. Rev. ii. 21; Isa. lv. 6; Prov. i. 20—33.

DAY OF JUDGMENT.—Matt. xxv.; John v. 22; Acts xvii. 21; Rom. ii. 16; 2 Cor. v. 10; Heb. ix. 27; Rev. vi. 12—17; xx. 1, 12.

“*That day.*” An expression often used by St. Paul, of the day of judgment, as if it were a time so often thought of, that he need say no more. 2 Tim. i. 12, 18; iv. 8. Cf. Luke x. 12.

Compared to,—The Harvest—Reckoning of accounts—Separation (tares and wheat, sheep and goats, good and bad fish)—Vintage—Winnowing.—(For suddenness)—Thief in the night—lightning—snare—trumpet. Cf. Judges vii. 20—22.

THE THREE FRIENDS.—“I have read of a man who had a suit, and when his cause was to be heard, he applied himself to three friends, to see what they would do. One answered, he would bring him as far on his journey as he

could; the second promised him that he would go with him to his journey's end; the third engaged to go with him before the judge, and to speak for him, and not to leave him till his cause was heard and determined. These three are, a man's riches, his friends, and his graces; his riches will help him to comfortable accommodation, while they stay with him; but they often take leave of a man, before his soul takes leave of his body; his friends will go with him to the grave, and then leave him; but his graces will accompany him before God. They will not leave him nor forsake him; they will go to the grave and to glory with him."—*Brooks*.

"WILL MY CASE BE CALLED TO-DAY?" So asked a client of his lawyer, with the greatest eagerness, having heard that the Lord Chancellor's decision was expected. "Are you sure," was his anxious inquiry, "that nothing is *left undone*? If judgment is pronounced against me, I am a ruined man." The lawyer was a Christian man, and the question suggested to him the solemn inquiry, "What if my case come on to-day before the Eternal Judge, whose sentence there is no reversing! Am I prepared?" Let every reader of this book put the important question to himself. Is nothing *left undone for me*?

An INFIDEL was introduced by a gentleman to a minister with the remark, "He never attends public worship." "Ah," said the minister, "I hope you are mistaken." "By no means," said the stranger. "I always spend Sunday in settling my accounts." "Then, alas," was the calm, but solemn reply, "you will find, Sir, that the *Day of Judgment will be spent in the same manner*."

THE INTERPRETER'S HOUSE.—There (in the "Pilgrim's Progress") Christian was shown an awful picture, in the man who, as he got out of bed, shook and trembled, because he had heard the shout, "Arise, ye dead, and come to judgment!" (See the whole account.)

"WHAT DOES THAT REMIND YOU OF?"—"J. B. walked home with me, telling me what God had done for his

soul, when one day I had stopped at the quarry, on account of a shower of rain, and took shelter with my pony in the engine-house." He had simply pointed to the fire of the furnace, and said, "What does that remind you of?" and the words had remained deep in the man's soul.—*M'Cheyne's "Life."*

Ecc. xi. 9; Amos iv. 12; v. 18—20; Matt. xiii. 40—43; Luke x. 12—15; xii. 8—10; 1 Cor. i. 8; 2 Tim. iv. 8.

**DEATH.**—Gen. iii. 19; xxiii. 4; Josh. xxiii. 14, 15; 2 Sam. xiv. 14; Job i. 21; vii.; xiv.; xxix. 18; Ps. xxxix.; xc.; cxvi. 15; Prov. xiv. 32; Ecc. vii. 1; ix. 10; xii.; Luke xxiii. 46; John xxi. 19; Acts vii. 59, 60; Rom. v. 12; vi. 23; 1 Cor. iii. 21, 22; xv.; 2 Cor. xi. 23 (l); Phil. i. 21—23; iii. 21; 2 Tim. i. 10—12; Heb. ii. 9, 15; ix. 27; xi. 13, 21, 22; Rev. i. 18; ii. 10; xiv. 13.

Numb. xxiii. 10.—"Let me die the death of the righteous, and let my last end be like his." (Spoken near Pisgah.)

Balaam has been well called the "Judas of the Old Testament." Contrast his pious profession with his mournful end; and let it be an example to those who trust in good wishes and vain desires. "Mark the perfect man, and behold the upright, for the end of that man is peace." (Ps. xxxvii. 37.) Cf. Is. xxxiii. 14.

Deut. xxxiv. 5.—"So Moses, the servant of the Lord, died there, in the land of Moab, according to the Word of the Lord; and he buried him."

"Moses had just sung, 'There is none like the God of Jeshurun. . . . The Eternal God is thy refuge, and underneath are the everlasting arms.' And so he is laid to rest. And lo! fifteen hundred years afterwards, how safe he is!—how blessed! for, 'there appeared unto them Elias with Moses, and they were talking with Jesus.'" (Mark ix. 4.)—*Bonar.*

Compare these two. Very near the place where Balaam was, Moses died; yet what a difference!

"There are many who desire to die the death of the righteous, but do not endeavour to live the life of the righteous. Gladly would they have their end like theirs, but not their way. They would be saints in heaven, but not saints on earth."—*Matthew Henry*.

Ps. xxiii. 4.—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; thy rod and thy staff they comfort me."

"Here is one word, indeed, which sounds terrible; it is, *death*, which we must all count upon; there is no discharge in that war. But, even in the supposition of the distress, there are four words which lessen the terror. 1. It is but the *shadow* of death; there is no substantial evil in it. The shadow of a serpent will not sting, nor the shadow of a sword kill. 2. It is the *valley* of the shadow; deep, indeed, and dark, and dirty; but the valleys are fruitful, and so death itself is fruitful of comforts to God's people. 3. It is but a *walk* in this valley,—a gentle, pleasant walk. The wicked are chased out of the world, and their souls are required, but the saints take a walk to another world as cheerfully as they take their leave of this. 4. It is a walk *through* it; they shall not be lost in the valley, but get safe to the mountain of spices on the other side of it."—*Matthew Henry*.

Ps. xlviii. 14.—"This God is our God for ever and ever; He will be our guide unto death."

Unto death, and *over* death.

"Not one object of his care

Ever suffered shipwreck there."—*Bonar*.

Luke vii. 13.—"And when the Lord saw her, He had compassion on her, and said unto her, Weep not."

"Here learn, that (1), Death is the great Destroyer of happiness; but (2), Jesus is the destroyer of death."—*Dr. Hamilton*.

Emblems of:—Water spilt on the ground, 2 Sam. xiv. 14.—Sleep (calm and peaceful, from which there is a joyous waking), John xi. 11.—Cutting down the grass

or the flower (difference of rank or age, but all alike levelled by the mower's scythe), Ps. xc. 5, 6.—Desolating flood (violent and irresistible), Ps. xc. 5.—A shadow (fleeting and harmless), [see above].—A valley (deep and dark, but fruitful), Ps. xxiii. 4; Hos. ii. 15.—A tent taken down, 2 Cor. v. 1.—A change of place (from a world of trial to a world of triumph; from the wilderness to Canaan), Phil. i. 23.—Passing over Jordan.\* Jer. xii. 5.

To the BELIEVER, is but putting off rags for robes, going out of one room of his Father's house to another, more fair and light; falling asleep in his Father's arms; being ejected from a decaying cottage to be taken to a palace; like a child being sent for home, from school.

It is remarkable that we have three instances in Scripture, in which the exact time of death was foretold; yet we find this solemn warning ineffectual to save the person warned:—

Hezekiah, fifteen years. Is. xxxviii.; yet see chap. xxxix. 1—7.

Hananiah, one year. Jer. xxviii. 16, 17.

The rich fool, one day. Luke xii. 20.

MARRIAGE SERVICE.—What service is considered to be so joyful and cheering as the marriage service? Where should we look to find real happiness, at least expected, if not there? Yet how death creeps in!—"To have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, *till death us do part*"!

"HERE LIE THE REMAINS OF ———." And is this *all* of beauty, rank, and power?

TURK'S TUBBAN, the origin of, is supposed by many to have been the wearing of the winding-sheet, to remind the wearer of his own mortality.

\* Jordan (the river of judgment, divided for Israel and Elijah to pass through, and in which our Saviour was baptized). 2 Kings ii. 14.



**COLOUR OF MOURNING.**—It is singular to observe the different colours different countries have adopted for mourning. In Europe, *black* is generally used, as representing darkness, which death is like to. In China, *white*, because they hope that the dead are in heaven, the place of purity. In Egypt, *yellow*, representing the decay of trees and flowers. In Ethiopia, *brown*, the colour of the earth, from whence man is taken, and to which he returns. In some parts of Turkey, *blue*, representing the sky, where they hope the dead are gone; but in other parts, *purple*, or *violet*, because, being a kind of mixture of black and blue, it represents, as it were, sorrow on one side and hope on the other.—*Encyc. Brit.*

“**EARTHEN VESSELS**, under the ceremonial law, if they were polluted, there was no way but to break them; so there is no way of purifying our sinful bodies but by breaking them by death.”—*Hopkins*.

“My death will be no more regarded by the world than that of a worm or a fly; but it will be of infinite consequence to me.”—*Adam's Private Thoughts*.

“Sand-blind were our hope if it could not look beyond the water to our best heritage.”—*Rutherford*.

**HALYBURTON**.—“I am not acting the fool,” were his words to the physician the day before his death; “but I have weighed eternity during the past night. I have looked on death as stripped of all things pleasant to me; I have considered the spade and the grave; and in the view of all this I have found that in the way of God which gives me satisfaction and makes my heart rejoice.”

“A PROPER VIEW of death may be useful to abate most of the irregular passions. Thus, for instance, we may see what avarice comes to in the coffin of the miser;—this is the man who could never be satisfied with riches; but see now a few boards enclose him, and a few square inches contain him. Study ambition in the grave of that enterprising man; see his great designs, his boundless

expedients, are all shattered and sunk in this fatal gulf of all human projects. Approach the tomb of the proud man ; see the haughty countenance dreadfully disfigured, and the tongue that spoke the most lofty things condemned to eternal silence. Go to the tomb of the monarch, and there study quality ; behold his great titles, his royal robes, and all his flatteries,—all are no more for ever in this world. Behold the consequences of intemperance in the tomb of the glutton ; see his appetite now fully satiated, his senses destroyed and his bones scattered. Thus the tombs of the wicked condemn their practice, and strongly recommend virtue.”—*Saurin*.

“ If a man were tied fast to a stake, at whom a most cunning archer did shoot, and, wounding many about him, some above and some below, some beyond and some short, some on this hand and some on that, and the poor wretch himself so fast bound to the stake that it were not possible for him in any way to escape, would it not be deemed madness in him if in the meantime, forgetting his misery and danger, he should carelessly fall to bib and quaff, to laugh and be merry, as if he could not be touched at all ? Who would not judge such a man beside himself that should not provide for his end ? Such Bedlamites are most amongst us who, knowing and understanding that the most expert archer that ever was, even God himself, hath whet his sword, and bent his bow, and made it ready ; and hath also prepared for him the instruments of death, and ordained his arrows (Ps. vii. 12, 13) ; yea, that He hath already shot forth His arrows and darts of death, and hath hit those that are above us, superiors and elders ; such as be ever near us, kindred and allies, on the right hand our friends, on the left our enemies ; yet we think to be free, sit still as men and women unconcerned, not so much as once thinking that our turn may be next.”—*Spencer*.

“ Put the case that one man should give unto another many loaves of bread, conditional that he should every

day eat one ; but if the party should come to know that in one of them lay hid a parcel of deadly poison, yet in which of them it was he should be utterly ignorant, oh, how careful would he be in tasting any of them, lest he should light upon that which might prove his fatal destruction ! Thus it is that God hath given to us many days,—to some more, to some less,—but in one of these He hath, unknown to us, conveyed the bitter sting of death ; and it may so fall out that in the day of our greatest rejoicing a deadly cup of poison may be reached out unto us. Death, like an unbidden guest, may rush in upon us, and spoil all our mirth on a sudden. Oh, how watchful, how diligent should the consideration of these things make every one of us to be to look upon every day as the day of our death, every breathing the last breathing we shall make ; to think, upon the ringing of every passing-bell, that ours may be the next ; upon hearing the clock strike, that there is one hour less to live, and one step nearer to our long home—‘the house appointed for all living !’—*Ibid.*

PILGRIM'S PROGRESS.—“ Now I farther saw that betwixt them and the gate was a river ; but there was no bridge to go over, and the river was very deep. At the sight, therefore, of this river the pilgrims were much stunned ; but the men that went with them said, ‘ You must go through, or you cannot come at the gate.’ They then addressed themselves to the water, and, entering, Christian began to sink ; and crying out to his good friend Hopeful, he said, ‘ I sink in deep waters ; the billows go over my head ; all his waves go over me. Selah.’ Then said the other, ‘ Be of good cheer, my brother ; I feel the bottom, and it is good.’ Then said Christian, ‘ Ah ! my friend, the sorrow of death hath compassed me about ; I shall not see the land that flows with milk and honey.’ And with that a great darkness and horror fell upon Christian, so that he could not see before him. Hopeful therefore here had much ado to

keep his brother's head above water ; yea, sometimes he would be quite gone down, and then ere awhile would rise up again half dead. Hopeful did also endeavour to comfort him, saying, ' Brother, I see the gate, and men standing by to receive us ; ' but Christian would answer, ' It is you they wait for ; you have been Hopeful ever since I knew you. ' ' And so have you, ' said he to Christian. ' Ah, brother, ' said he, ' Surely if I was right He would now rise to help me ; but for my sins He hath brought me into the snare, and hath left me. ' Then I saw in my dream that Christian was in a muse awhile. To whom also Hopeful added these words,—' Be of good cheer ; Jesus Christ maketh thee whole. ' And with that Christian brake out with a loud voice, ' Oh, I see him again, and he tells me, " When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee. " ' Then they both took courage, and the enemy was after that as still as a stone until they were gone over. Christian therefore presently found ground to stand upon ; and so it followed that the rest of the river was but shallow, but thus they got over."

ROWLAND HILL.—During the last two or three years of Rowland Hill's life he very frequently repeated the following lines :—

" And when I'm to die,  
Receive me, I'll cry,  
For Jesus has lov'd me,—I cannot tell why ;  
But this I can find,  
We two are so join'd,  
He'll not be in glory and leave me behind."

" The last time he occupied my pulpit," writes his friend and neighbour, the Rev. George Clayton, " when he preached excellently in behalf of a charitable institution, he retired to the vestry after service under feelings of great exhaustion. Here he remained until all but ourselves had left the place. At length he seemed, with some reluctance, to summon energy enough to take his departure, intimating that it was probably the last time

he should preach in W——. I offered my arm, which he declined, and then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, silence was profound. Nothing, indeed, was heard but the slow, majestic tread of his own footsteps; when, in an under tone, he thus soliloquized:—

“‘And when I’m to die,’ &c.

To my heart this was a scene of unequalled solemnity; nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it first awakened.”

When the good old saint lay literally dying, and apparently unconscious, a friend put his mouth close to his ear, and slowly repeated his favourite lines,—

“‘And when I’m to die,” &c.

The light came back to his fast-fading eye, a smile overspread his face, and his lips moved in a vain attempt to articulate the words. This was the last sign of consciousness he ever gave.

We could almost wish that every disciple of Christ would commit these lines, quaint as they are, to memory, and weave them into the web of his Christian experience. *Confidence in Christ* and *undeviating adherence to Him*, can alone enable us to triumph in life and death.

DEATH OF CHRIST.—Isa. liii.; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 46; John iii. 14, 15; x. 17, 18; xii. 24, 32; Heb. ii. 9; xii. 2.

Typified.—Isaac, Gen. xxii.; paschal lamb, Ex. xii.; the sacrifices, burnt-offering, sin-offering, &c.; sacrifices on Day of Atonement, Lev. xvi. 15; scapegoat, Lev. xvi. 20; smiting of the rock, Ex. xvii. 6; brazen serpent, John iii. 14, 15.

“I should think, if a person were saved from death by another, he would always feel deep grief if his deliverer lost his life in the attempt. I had a friend who, standing by the side of a piece of frozen water, saw a young lad

in it, and sprang upon the ice in order to save him. After clutching the boy, he held him in his hands, and cried out, 'Here he is! here he is! I have saved him!' But, just as he caught hold of the boy, he sank himself, and his body was not found for some time afterwards, when he was quite dead. Oh, it is so with Jesus. My soul was drowned. From heaven's high portals He saw me sinking in the depths of hell. He plunged in.

" 'He sank beneath his heavy woes,  
To raise me to a crown;  
There's ne'er a gift his hand bestows,  
But cost his heart a groan.'

" Ah, we may indeed regret our sin, since it slew Jesus."—*Spurgeon*.

GOOD FRIDAY.—The Rev. George Wagner speaks, in his "Life," of being called to visit a poor man, who had to undergo a painful operation, and begged that it might be deferred to Good Friday, that he might fix his mind more fully upon the sufferings of Christ.

There are few stronger proofs of the indifference of the natural heart to Christ, than the way in which so many spend Good Friday, as a day of pleasure and amusement. Christ was six hours upon the cross, in agony for us; we cannot bear to sit one hour to hear of it.

"Death stung himself to death, when he stung Christ."  
—*Romaine*.

DEBT.—*Lev. xix. 13; 1 Sam. xxii. 2; Matt. vi. 12; xviii. 32, 33; Rom. xiii. 8.*

EJECTED MINISTERS.—Philip Henry remarks it, as a wonderful providence, that during the persecution of the 2,000 ejected ministers, notwithstanding many were very poor, and had such large families, he never heard of one arrested for debt.

DECEIT.—*Psa. v. 6; Prov. xi. 1; xx. 17; Isa. liii. 9; Jer. xlviii. 10; Matt. xiii. 22; Eph. iv. 22; Heb. iii. 13; 2 Pet. ii. 13.*

Compared to a deceitful *bow*, Hosea vii. 16.—A summer brook, Job vi. 15. (cf. Isa. lviii. 11.)—A dishonest merchant, Hosea xii. 7.—The daughters of Zion, Isa. iii. 16.—Decoy birds. Jer. v. 27.

"Trust not the whiteness of his turban; he bought the soap on credit."—*Turkish Proverb*.

One of those sins we so often see punished retributively in this world. Those sins chiefly cry to God, concerning which human laws are silent.

Leads to falsehood, cowardice, flattery, &c.

Ex. Satan, Rebekah and Jacob, Laban, Levi and Simeon, Ehud, Delilah, David, Simon (Acts viii. 9).

Cf. David. Psalms. ci.—Nathanael. John i. 47.—Jesus. 1 Pet. ii. 22.

DECREES, DIVINE, The.—A person, whose life had been anything but that of a genuine Christian, was, nevertheless, a great speculator on the high points of theology. This remained with him till he came to his deathbed, when he became perplexed with knotty questions about the Divine decrees. Thomas Orr, a person of very different character, was sitting beside him, endeavouring to turn his mind to his more immediate wants. "Ah, William," said he, "this is the decree you have at present to do with,—'He that believeth shall be saved; he that believeth not shall be damned.'"

DEDICATION to GOD.—Numb. vii. 10; 1 Kings vii. 51; 2 Chron. xxxi. 12; Ezra vi. 16; Rom. xii. 1; xiv. 7, 8; 1 Cor. vi. 19, 20; 1 Peter iv. 2—4.

Cf. the many examples of, under the Jewish economy:—

The *burnt* offering, wholly consumed; the *meat* offering, offered with the burnt offering, representing the offerer pardoned and accepted, and then presenting himself to the Lord; and this offered with the *drink* offering, showing the cheerfulness of the surrender (1 Sam. i. 24; x. 3);

without leaven or honey (carnal corruption), but with salt (purity and friendship).

There was also express provision made that the poor might bring their offering (Lev. ii. 7, 14); and upon all was oil (setting apart), and frankincense (acceptance).

Cf., also, the special offerings,—*firstfruits, tithes, thank-offerings, Nazarites, vows, &c.*

“Like the child with the stalk of grapes, who picked one grape after another from the cluster, and held it out to her father, till, as affection waxed warm, and self faded, she gaily flung the whole into her father’s bosom, and smiled in his face, with triumphant delight; so let us do, until, loosening from every comfort, and independent of the help of broken cisterns, we can say, ‘I am not my own. “Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.”’”—*Bonar.*

“And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee,” &c.—*Communion Service.*

Application.—Ps. cxvi. 12. A solemn question for Christians.—My heart—my body—house (Deut. xx. 5; Ps. xxx., *title*),—purse—time—influence. How much is dedicated to the Lord?

Remember Acts v. 1—11; 2 Cor. viii.

DELAYS—God’s.—Ps. xiii. 1; lxix. 3; lxxvii. 7—13; Hab. i. 2.

Cf. Abraham, long waiting for Isaac; then, (Gen. xxii. 4, 9, 10), the third day, bound him, stretched forth his hand; then 11—14. Joseph and David. Long, anxious years before their advance.

Jesus. Matt. xiv. 25 (fourth watch, almost day-break); John xi. 5, 6.

Matt. xv. 23. “It is said, ‘He answered him not a word;’ but it is not said, ‘He *heard* not a word.’



These two differ much. Christ often heareth, when He doth not answer. His *not answering is an answer*, and speaks thus,—Pray on, go on, cry on, for the Lord holdeth his door fast bolted, not to keep you out, but that you may knock, and it shall be opened.”—*Rutherford*.

“Let us remember that God gives liberal interest for every year that He keeps our prayers unanswered; and that what becomes us is to wait at his footstool, and not to hurry his arrangements. The most luscious fruits are those which are longest in maturing; the richest blessings are often those which take longest in coming. An unripe blessing may prove sour to the teeth, and unhealthful, when partaken of. Impatience is almost always accompanied by loss.”—*Rev. P. B. Power*.

Isa. xlix. 14—16; liv. 9, 10; Hab. ii. 3; 2 Tim. ii. 19.

DEPRAVITY—Total, of the heart.—Gen. vi. 5; Ps. liii. 3; Eccl. vii. 10; ix. 3; Jer. xvii. 9; Hosea vi. 7; Rom. iii. 10—18; vii. 9—25; 1 John i. 8.

Cf. the figures,—Blind—asleep—sold—captive—dead.

“The seeds of all my sins are in my heart, and perhaps the more dangerously that I do not see them.”—*M<sup>r</sup> Cheyne*.

“Nothing is to me a greater proof of the flesh being utterly Satanic, than the fact that, though Satan ‘works in the children of disobedience,’ they mistake his operations for the spontaneous movements of their own will; they walk according to ‘the Prince of the power of the air;’ and they are not conscious of the fact,—their walk is so entirely according to the desire of their own hearts.”—*Hewitson*.

“We are sinners by the corruption of the heart, and it is a fatal mistake to suppose that we are so only by the commission of sin. Our guilt does not then begin to exist, when it is brought into action, but to appear; and

what was always manifest to God, is now become so to ourselves and others."—*Adam*.

"Our corruptions are like lime, which discovers not its fire by any smoke or heat, till you cast water (the enemy of fire) upon it."—*Charnock*.

The fall of man has made our hearts like the loadstone. We refuse gold and silver, and pearls, and priceless jewels, and only draw to ourselves inferior things, like steel and iron.

A man once wrote on the door of his house, "Let nothing evil enter here!" on which another, passing by, remarked, "Then the master of the house must never come in."

"A mountain stream, whose pure and salubrious waters are continually polluted by the daily washing and cleansing of poisonous minerals, is a just emblem of the flesh, whose desires, imaginations, and affections were once pure and healthy, but are now like a troubled and corrupted spring, which is always sending out foul water."—*Salter*.

**BROKEN GLASS.**—In visiting some of our glass manufactories, it is wonderful to see how, out of a few simple materials (a little flint, &c.), a skilful workman can make the most beautiful and delicate articles. But suppose one of these had been shivered by a fall into ten thousand fragments; and we saw the workman collect the scattered pieces, throw them into the furnace, and remodel them into an object of still greater beauty; should we not praise his skill and admire his wisdom? Yet such is the work of God with man. Rom. v. 15—21.

**DIFFICULTIES.**—Gen. xxii. 7, 8; Ps. xxvii. 13, 14; Prov. xxvi. 13; Eccl. xi. 4; Zech. iv. 7; Matt. xi. 12; Mark xvi. 3, 4; Luke xiii. 24.

"Never covet *easy* paths. The Lord keep you and me from that sin, beloved."—*J. H. Evans*.

"Men may judge us by the success of our efforts. God looks at the efforts themselves."—*Charlotte Elizabeth*.

"Wicked men stumble at a straw in the way to heaven ; and climb over great mountains in their way to destruction."

"Little strokes fell great oaks."

Fogs.—The way to go through difficulties is the same as when we walk home through a fog. When we enter, all seems dark and mist before us, and as we advance we are completely enveloped by the hazy, cheerless cloud. But if there be a little space around us, which is clear enough to show the path a few yards before, it is enough. On we go, straight through, and we have our reward in the end. So is it with the Christian.

THE HILL DIFFICULTY.—Bunyan's representation of this is striking. At the base were two easy by-ways, called Danger and Destruction, where Formalist and Hypocrisy went and perished. The true and narrow way lay right up the hill ; but it was so steep that Christian fell from running to going, and from going to climbing upon his hands and knees. Yet, observe the kindness of the Lord of the hill ;—at the foot, there was a spring, where pilgrims might refresh themselves ; and half-way up was an arbour, to break the length, and give opportunity to rest.

"CAN YOU CLIMB ?" a captain asked of a sailor-boy before taking him out in his ship. The trial was soon after made, and the poor boy's head began to grow dizzy as he mounted higher and higher on the rigging. "Oh, I shall fall," he cried, looking down upon the sea. "Look up, my boy," shouted the captain ; and so he did, and gained the mast-head. Thus is it with us. When we look below and see the waves, we fear, or, like Peter, we begin to sink ; but keep the eye fixed on Jesus, "look up," and the difficulty is overcome.

DOCTRINE. John vii. 17 ; Acts ii. 42 ; Rom. vi. 17 ; Eph. iv. 14 ; 1 Tim. iv. 13, 16 ; vi. 3 ; 2 Tim. iii. 16 ; Heb. xiii. 9 ; 2 John 9.

"In the Bible, the word doctrine means simply *teaching, instruction*. It was a moral direction, a simple

maxim, or a familiar practical truth. . . . The doctrines which the schools teach are no more like those of the Bible than the carved beams of Solomon's temple were like God's cedar-trees on Mount Lebanon."—*Beecher*.

Many people seem to think that ministers should be dwelling constantly upon promises rather than on doctrines. But *every promise is founded upon a doctrine*.

LEGG RICHMOND used well to say, "Preach doctrine practically, and practice doctrinally."

"I always find," he says, "that when I speak from the inward feelings of my own heart with respect to the workings of inbred corruption, earnest desire after salvation, a sense of my own nothingness, and the Saviour's fulness, the people hear, feel, are edified, and strengthened. Whereas, if I descend to mere formal and cold explanation of particulars which do not affect the great question, 'What must I do to be saved?' my hearers and I grow languid and dull together, and no good is done."

So Newton preached election. (*Vide* "Calvinism.")

REVIVALS.—It is well worth consideration how many of the Church's most remarkable revivals have been commenced by sound, earnest, *doctrinal* preaching. Cf. the Reformation in England, Germany, and the American revivals under President Edwards, Nettleton, and others.

DOOR, CHRIST THE. Gen. xix. 11; Matt. xxv. 10; Luke xiii. 25; John x. 1—10; xiv. 6; Acts iv. 12; Eph. ii. 18; Heb. x. 19—22.

THE WIDOW'S DAUGHTER.—The daughter of a poor widow had left her mother's cottage. Led astray by others, she had forsaken the guide of her youth, and forgotten the covenant of her God. Fervent, believing prayer was the mother's only resource; nor was it in vain. Touched by a sense of sin, and anxious to regain the peace she had lost, late one night the daughter returned home.

It was near midnight; and she was surprised to find the

door unlatched. But she was soon told, in the fulness of the mother's heart, "Never, my child, by night or by day, has that door been fastened since you left. I knew that you would come back some day, and I was unwilling to keep you waiting for a single moment."

Reader, are you yet far from home—God's home of love and holiness? Remember, then, the door is open. Ps. lxxxvi. 5; Isa. i. 18. Oh! enter in at once.

DOUBTS. Deut. xxviii. 66; Ps. xlii. 11; Matt. xiv. 31; xxviii. 17; Mark ix. 22—24; Luke xii. 29; 1 Tim. ii. 8.

Are not inconsistent with true grace, when (1), they are accompanied with much shame and sorrow of spirit; (2), the believer *longs* for the very things he fears he has not (Ps. cxix. 20; Job xxiii. 3); (3), the believer strives to believe; (4), he keeps "looking to Jesus" in the darkness. Peter, when sinking, yet prayed. Sinking times are praying times.

"Let doubting Christians ask themselves three questions,—1. Whether there be anything gained by doubting? 2. Whether there is anything more pleasing to God than to trust Him when all comforts are out of view? 3. Whether you must not venture on Christ *at the last*? And if you venture on Him at the last, why not now?"—*W. Bridge*.

SLOUGH OF DESPOND. (*See "Pilgrim's Progress."*)  
—The trial Christian had at first setting out. The *steps* which he missed. Pliable turned back.

J. NEWTON says:—"When a man comes to me and says, 'I am quite happy,' I am not sorry to find him come again with some fears. I never knew a work stand well without a check."

"I only want," says one, "to be sure of being safe, and then I will go on." No; perhaps then you will go off.

MEDE.—It is related that he used to have his scholars come to him every evening, and the first question he

asked them was, "Quid dubitas?" What doubts have you had to-day? for he always affirmed, that to doubt nothing, and to understand nothing, were the same.

MARSHALL (the author of the treatise on "Sanctification") was, in his early years, for a long time under great distress of mind from the burden of sin. At last he stated his case to Dr. Thomas Goodwin, who, after hearing him enumerate a long catalogue of his sins, replied, "You have forgotten the greatest sin of all,—the sin of unbelief, in refusing to believe in Christ, and rely on His atonement and righteousness for your acceptance with God." This word in season banished his fears. He ventured to believe, and was happy.

"DR. OWEN was for nearly five years under doubts and fears; when one day he went to hear Mr. Calamy, the popular preacher, at Aldermanbury Church. Mr. C. happened not to preach, and many went away at once. Mr. Owen stayed, and well it was, for the sermon was on the text, 'Why are ye so fearful, O ye of little faith?' It just met his doubts, and thus paved the way for his future usefulness."—*Orme's Life*.

DR. MERLE D'AUBIGNE.—When a student at Kiel he was oppressed with doubts, and went to Klenken, an old-experienced teacher, for help. The old man refused to answer them, saying, "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Christ be to you *really* the Son of God—the Saviour, and His light will dispel the darkness, and His Spirit lead you into all truth." It was hard advice to follow, but its wisdom was afterwards acknowledged and owned.

DRAWING, DIVINE. Cant. i. 4; Jer. xxx. 21; Hos. ii. 14; xi. 2—4; John vi. 44; xii. 32; James iv. 8.

Cf. God's drawing his enemies to judgment. Judges iv. 7; Micah iv. 11, 12; Zeph. iii. 8; Rev. xix. 17, 18. The salvation of God's chosen ones may be well repre-

sented by a chain let down from heaven to earth, of which the poor but believing sinner takes hold, which is taken up from earth again to heaven.

DR. PAYSON once, in the progress of a revival at Portland, gave notice that he would be glad to see any young person who did *not* intend to seek religion. Any one would have been surprised to hear that about thirty or forty came. He spent a very pleasant interview with them, saying nothing about religion till, just as they were about to leave, he closed a few very plain remarks thus :—“ Suppose you should see coming down from heaven a very fine thread, so fine as to be almost invisible, and it should come and gently attach itself to you. You knew, we suppose, it came from God. Sould you dare to put out your hand and thrust it away ? ” He dwelt for a few moments on the idea, and then added, “ Now such a thread has come from God to you this afternoon. You do not feel, you say, any interest in religion. But by your coming here this afternoon God has fastened one little thread upon you all. It is very weak and frail, and you can easily brush it away. But you will not do so ? No ; welcome it, and it will enlarge and strengthen itself until it become a golden thread, to bind you for ever to a God of love.”

DRESS.—Exod. xxxiii. 4 ; xxxv. 22 ; xxxviii. 8 ; 2 Kings ix. 30 ; Ps. xlv. 13 ; Isa. iii. 16—24 ; Ezek. xvi. 7—13 ; Matt. vi. 28—33 ; 1 Tim. ii. 9 ; 1 Pet. iii. 3.

SILKWORM.—The brightest silk the silkworm weaves it designs to be its shroud. When it has attained its duration, and lived its time, it looks out for some corner where it may die unseen, and there it envelopes itself with the beautiful web, which we prize so highly, as its shroud. Oh, that those who flaunt in their gaiety would remember that they are wearing a shroud, and that the object of their pride was first used as the robe to cover death.

[See “ Death. The Turkish turban.”]

**SIMPLICITY.**—Krummacher illustrates simplicity in dress by a little fable:—

“The angel who takes care of the flowers, and sprinkles upon them dew in the still night, slumbered on a spring day in the shade of a rose-bush. When he awoke, he said, ‘Most beautiful of my children, I thank thee for thy refreshing odour and cooling shade. Could you now ask any favour, how willingly would I grant it.’

“‘Adorn me, then, with a new charm,’ said the spirit of the rose-bush, in a beseeching tone.

“So the angel adorned the loveliest of flowers with simple moss. Sweetly it stood there, in its modest attire, the *moss-rose*, the most beautiful of its kind.”

So the costliest ornaments are often the simplest. There is no gold, nor jewel, nor sparkling pearl equal to the “ornament of a meek and quiet spirit, which is in the sight of God of great price.”

**CHARLES V.**—The Duc de Najara, coming to the Court of the Emperor richly dressed, with a numerous train in rich liveries, the Emperor said, “The Duke does not come so much to see me as that I may see him.”

**DRUNKENNESS.** Prov. xxi. 17; xxiii. 21, 29—35; Isa. v. 11, 12; Hos. iv. 11; Hab. ii. 15; Luke xxi. 34; 1 Cor. vi. 10; vii. 31; Eph. v. 18.

About 30,000 drunkards die in this country every year (15,000 in London); so that there are about 83 funerals of drunkards every day (including Sundays) in the year.

In 1858, 85,472 persons were charged with drunkenness before the magistrates, and 83,086 for assault; of which, probably, nine-tenths were the result of drink.

In the United States, it was reckoned a few years ago there were 300,000 drunkards.

In London, there were, in 1848, of bakers, butchers, cheesemongers, fishmongers, grocers, greengrocers and



fruiterers, and dairymen, 10,790 shops, and 11,000 public-houses.

In Scotland, a short time ago, it was found in forty cities and towns, every

149 people support a dram-shop ;  
whilst it takes—

981	to support a baker,	
1,067	„	butcher,
2,281	„	bookseller.
$\frac{1}{2}$	the insanity,	} are supposed to originate in drunkenness.
$\frac{3}{4}$	the pauperism,	
$\frac{1}{4}$	the crime,	

The cost to this country of intoxicating drinks is about 60,000,000*l.* annually, which is almost equal the whole annual income of the State, and nearly three times that of the army and navy. On gin alone 27,000,000*l.* are spent ; whilst on literature, 5,000,000*l.*

**GAMBLING-HOUSES.**—The furnishing of the wine-cellar at Crockford's gambling-house cost 70,000*l.* ; the whole building, 60,000*l.* ; and its furniture, 35,000*l.* Thus there was spent on this place of iniquity alone, more by several thousand pounds than the whole sum raised for the London City Mission, to fill the great metropolis with happy homes and happy hearts.

The LACEDÆMONIANS used to exhibit slaves, when drunk, to their children, to excite in them a horror of drunkenness.

**DUTY.** Ezra iii. 4 ; Eccles. ix. 10 ; Luke xvii. 10.

“ Doing the right thing in the right way.”

“ Satan's two chief aims are,—to *prevent* our duties, or to *pervert* them.”

“ If the Lord command, oh, to have no truce with consequences ! ”—*J. H. Evans.*

“ Do the duty that lies nearest thee,” is a rule that is often useful when Christians are in doubt.

The Rev. J. H. STEWART writes, in his diary :—“ I

begin to see that religion consists, not so much in joyful feelings as in the constant exercise of devotedness to God, and in laying ourselves out for the good of others."

OLD MONK.—There is a story told of an old monk who was favoured with an unusual vision of Christ. When the bell rang for him to go and distribute the alms, he had a severe struggle to determine whether he should go to his duty or remain. At length the sense of duty prevailed. He went, and returned, expecting to find the vision gone. But, to his surprise, it was there still; and as he entered the room he heard a voice, saying, "*If thou hadst not gone, I had.*"

HANNAH MORE well says,—“In my judgment, one of the best proofs that sorrow has had any right effect upon the mind is, that it has not incapacitated you from business, your business being your duty.”

DR. JUDSON sent once for a poor Christian convert, who was about to engage in something which he feared would not be for her spiritual good. “Look here,” he said, snatching a ruler from the table, and tracing a not very straight line upon the floor; “*here* is where you have been walking. You have made a crooked track, to be sure,—out of the path half the time; but then you have kept near it, and not taken to new roads; and you have, to a certain extent, grown in grace; and now *here* you stand. You know where this path leads. You know what is before you: some struggles, some sorrows, and, finally, eternal life and a crown of glory. But to the left branches off another very pleasant road, and along the air floats, rather temptingly, a pretty bubble. You do not mean to leave the path you have walked in fifteen years; you only want to step aside and catch the bubble, and think you will come back again; but you *never will.*”

The matter thus put was blessed by God, and the woman long after confessed that though she had taken many crooked paths since, the Doctor's ruler, and coun-

sel, and prayer came to her mind, and strengthened her to resist temptation.

**SIR HENRY LAWRENCE.**—One of the last dying wishes of this brave and Christian soldier was that this inscription should be placed upon his tomb :—"Here lies Henry Lawrence, who tried to do his duty."

**EARLY DEATHS.** Ps. cii. 23 ; Isa. lvii. 1 ; Jer. xv. 9.

"WHO GATHERED THESE LILIES?" asked the gardener, as he came into the garden and found some of his fairest and loveliest lilies cut. "I did," replied the master. Then the gardener held his peace.

It is mysterious how many of God's choicest servants have been removed so early. Cf. H. K. White and Andrew Gray, 21 ; John Janeway, 23 ; Patrick Hamilton, 24 ; Hugh Binning, 26 ; R. M. M'Cheyne and Captain Vicars, 29 ; David Brainerd and H. W. Fox, 30 ; Felix Neff, 31 ; J. H. Forsyth and H. Martyn, 32 ; Toplady and W. Archer Butler, 35 ; W. H. Hewitson, 38, &c.

"What is this voice to us?" says Bonar of the early death of M'Cheyne. Ps. lxxvii. 19. "Only this much we can clearly see, that nothing was more fitted to leave his character and example impressed on our remembrance for ever than his early death. There might be envy while he lived ; there is none now. There might have been some of the youthful attractiveness of his graces lost had he lived many years ; this cannot be impaired now. It seems as if the Lord had struck the flower from the stem ere any of the colours had lost their bright hues, or any leaf its fragrance."

JESUS himself. See an emblem, which referred to his early death (33), Lev. ii. 14. (Bonar on Lev.) The *voluntary* offering of firstfruits, *green* from the field ; not suffered to ripen under a genial sun, but plucked when green, and dried by the fire. So was it with Jesus. Ps. xxii. 15 ; cii. 4.

EARLY RISING. Ps. v. 3; Prov. vi. 9—11; xx. 13; xxxi. 15; Cant. vii. 12; Eph. v. 16.

One of the chief promoters of *health*, a *devotional* spirit, and *decision* of character.

There have been few eminent men who have not been early risers. Cf. *Buffon* (who used to say he owed ten or a dozen of his best works to his servant, who pulled him out of bed every morning at six); *Frederick* the Great (who rose at four); *Peter* the Great; *Hunter* (who used to declare that for twenty years he had risen, summer and winter, before the sun); *Kant*, Earl of *Chesterfield*, Duke of *Wellington*, &c., &c.

Almost all *old* men have been early risers. Take the following, many of whom rose at four:—

Sir M. Hale, 68; Bishop Burnet, 72; Buffon, 81; Dr. Franklin, 84; J. Wesley, 88; Lord Coke, 85; Fuseli, the painter, 81; Washington, 68; Stanislaus, King of Poland, 89; James Mason, 110; Lewis Cornars, above 100.

It is a remarkable fact in the history of the Church, that some of the most useful *commentaries* have been written chiefly before breakfast,—

MATTHEW HENRY used to be in his study at four, and remain there till eight; then, after breakfast and family prayer, he used to be there again till noon; after dinner he resumed his book or pen till four, and spent the rest of the day in visiting his friends.

DODDRIDGE'S "*Family Expositor*" he himself alludes to as an example of the difference of rising between five and seven, which, in forty years, is nearly equivalent to ten years more of life.

DR. ADAM CLARKE'S Commentary was chiefly prepared very early in the morning.

BARNES'S popular and useful Commentary has been also the fruit of "early morning hours."

SIMEON'S "*Sketches*" were chiefly worked out between four and eight.

**EARNESTNESS.**—Neh. vi. 3 ; Ps. lxxiii. 8 ; cxix. 164 ; Eccles. ix. 10 ; Matt. xiii. 44—46 ; xiv. 12 ; Luke xvi. 8 (cf. Micah vii. 3) ; Phil. ii. 30 ; iii. 8 ; 2 Tim. iv. 2.

Cf. the figures used—striving—wrestling—fighting—racing—labouring, &c.

Lord ELDON used to say of the law, that a man must work like a horse, and live like a hermit, to succeed. Luke xvi. 8.

“ No man can ever become eminent in anything unless he work at it with an earnestness bordering upon *enthusiasm*.”—*Robert Hall*.

“ A soldier in battle should feel as if the whole battle depended upon himself.”

“ We are afraid of being desperate Christians. Oh, let us be desperate ! The Church needs extremity,—a great tug out of the world.”—*Lady Powerscourt*.

A proud scion of the aristocracy one day taunted one of the most influential Members of the House of Commons, by saying, “ I remember your origin, when you blacked my father’s boots.” “ Well, Sir,” was the reply, “ and didn’t I do it well ? ”

### EASTER.

No day was more highly honoured in the primitive Church (see Wheatley) ; yet scarce anything caused more bitter spirit and unholy strife ; the constant struggles and debates about the *time* of keeping Easter caused many deaths.

The ancient salutation of the primitive Christians, when they first met on Easter morning, was, “ *Christ is risen* ; ” to which the response was, “ Christ is risen indeed ; ” or else, “ *and hath appeared unto Simon*,”—a custom still retained in the Greek Church.

The MORAVIANS have a separate litany in their Church, which they use every Easter Day morning in the churchyard, at six o’clock ; on which occasion they refer

by name to all their members who have died in the past year.

**THE REV. C. SIMEON.** See his "Life" for an account of his entrance into joy and peace in believing, April 4, 1779. For a long time before he had been in the deepest distress, envying even the dogs that passed under his window. But his preparation for receiving the Lord's Supper was greatly blessed to enlighten his dark mind. It was in Passion-week that he met with the expression in "Bishop Wilson on the Lord's Supper," "that the Jews knew what they did when they transferred their sins to the head of their offering." "The thought rushed into my mind,—What! may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on His head? Then, God willing, I will not bear them one moment longer. Accordingly, I sought to lay my sins upon the sacred head of Jesus, and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong; and on the Sunday morning (Easter Day) I awoke early with those words upon my heart and lips, 'Jesus Christ is risen to-day! Hallelujah! Hallelujah!' From that hour peace flowed in rich abundance into my soul; and at the Lord's table, in our chapel, I had the sweetest access to God through my blessed Saviour."

**FELIX NEFF.** See an account also, in Dr. Gilly's "Life," of a remarkable Easter week he had in the Alps. The whole week was spent in penitence and prayer, pious reading or conversation, and attending the Church services. "During the whole eight days," he says, "I had not thirty hours' rest." There was a general awakening among the people. At some of the services the people were so affected that they could scarcely sing. Two of the leading singers could not raise a note.

**ELECTION.**—Deut. vii. 6; Jer. l. 20; Luke x. 20;

xviii. 7 ; John xv. 16 ; Acts ix. 15 ; Rom. viii. 29—34 ; ix. 7—26 ; xi. ; Eph. i. 4—11 ; 2 Thess. ii. 13 ; 2 Tim. i. 9 ; ii. 19 ; 2 Pet. i. 10.

“ Inward holiness and eternal glory are the crown with which God adorns and dignifies his elect. But they are not the cause of election. A king is not made a king by the royal robe he wears and the crown that encircles his brow ; but he therefore wears his robes, and puts on his crown, because he is a king.”—*Salter*.

“ There is much the same difference between election and effectual calling as between a private manuscript and a printed book. In election, God, as it were, wrote and entered us in his heavenly register ; but it is still kept by Him, and none know the contents but Himself ; whereas, in effectual calling, God, as it were, prints off a sheet of the book of life, and publishes it, and makes it known to the soul and to the Church.”—*Ibid*.

“ ‘ *How shall I cross that mountain ?* ’ says the anxious soul, as it stands before the mountain of *electing love*. Now, to such the answer is,—Show them the Person of Christ standing in the front of the mountain, and crying, ‘ Come unto me,’ ” &c. Matt. xi. 28 ; John vii. 37.—*Bonar*.

“ How shall I make my *election* sure ? ” St. Peter gives the answer,—By making your *calling* sure. (2 Pet. i. 10.) He puts calling first. We are not to pry into God’s secret decrees, but read them by their performance. We cannot see the root grow, but we know it does, because we see the flowers and fruit. The mariner may not see the pole-star, but the needle of the compass that points to it tells him which way he is sailing.

It was the wise remark of an old Christian woman, when some preachers, near Olney, were discussing election,—“ Ah, I have long settled that point ; for if God had not chosen me before I was born, I am sure He would have seen nothing in me to have chosen me for afterwards.”

A PIOUS NEGRO was once employed to teach his master the elements of the truth. After going on a short while, the master began to make some inquiries about election, predestination, &c. But the old slave skilfully stopped him with the wise answer, "Ah, massa, you're getting on too fast. Dat comes in Romans. We must begin with Matthew, and it says, 'Repent.' We have not come to Romans yet."

A person afflicted with melancholy complained to Gotthold that he was often betrayed, against his will, into thoughts of the doctrine of election, and that, when he considered how great was the number of the reprobate, and how small that of the elect, he could not help doubting whether he belonged to that few, and had a right to believe that he was ordained to eternal life. Gotthold said to him in reply, "It happens to you as to foolish children, who, from curiosity or a want of sense, frequently mount up a ladder or stairs higher than their heads can bear, and, when they are up, know not how to descend again. I remember an instance of a child venturing out from a window upon some boards, placed as a stand for flowers, and, in extreme danger, proceeding to his father's apartment, and looking in upon him in his studies. You are guilty of the same folly. You venture into a dangerous place, climb up, and wish to have a look into the council-chamber of the Most High. But, my friend, who bade you do this? Reckon it for certain, that these thoughts are phantoms, conjured up by the devil, and intended to plunge you into misery, spiritual danger, and continual despondency. What the Scripture says of the doctrine of election, it says, not for the purpose of terrifying poor souls, assaulted by temptation, burdened with a sense of sin, and anxious to be delivered; but rather for the purpose of soothing their distress."—*Gotthold's Emblems.*

SIMEON says, in his Sermons on Rom. viii., that there are three reasons why he preached the doctrine of election; not only because he found it in the Scriptures,



but because it laid the axe at the root of (1) pride, (2) presumption, and (3) despair.

ENVY.—1 Sam. xviii. 8, 9; Ps. xxxvii. 1; Prov. xiv. 30; xxiii. 17; Eccl. iv. 4; Isa. xi. 13; Ezek. xxxi. 9; 1 Cor. xiii. 4; James iii. 16; iv. 5, 6; 1 Peter ii. 1, 2.

“Weak eyes cannot bear strong light.”

“Envy is a stone that, if thrown, falls back upon the thrower.”

It is its own punishment. Hence Nazianzen well says,—“Nothing is more unjust than envy, and yet nothing is more just.”

Judges xii., an example of its effect—the envy of Ephraim cost 42,000 lives. Cf. Isa. xi. 13.

Ex. Satan—Cain—Rachel—Joseph’s brethren—Aaron—Korah—Joshua—Saul—Sanballat—Haman—the Jews against Christ.

ETERNITY.—Ps. xc. 1, 2, 4; Is. lvii. 15 (“inhabited,” *i.e.*, fills up); Matt. xxv. 46; 2 Cor. iv. 18; Eph. iii. 11; Heb. ix. 14; xiii. 8, 20.

“M. G. lies sore upon my conscience. I did no good to that woman. She always managed to speak of *things about the truth*. Speak boldly. What matter in eternity the slight awkwardnesses of time?”—*McCheyne’s Memoirs*.

“WHAT IS ETERNITY?”—The question was asked at the Deaf and Dumb Institution at Paris, and the beautiful answer was given by one of the pupils, “The lifetime of the Almighty.”

At an INN in Savoy, a Christian traveller saw the following inscription, printed upon a folio sheet, and hung upon the wall (the same being placed, he was told, in every house in the parish):—“Understand well the force of the words,—A God, a moment, an eternity;—a God who sees thee, a moment which flees from thee, an eternity which awaits thee;—a God, whom you serve so

ill ; a moment, of which you so little profit ; an eternity, which you hazard so rashly."

Suppose, after one of our most violent *snow-storms*, which covers the earth for thousands of miles, one single flake were melted in a thousand years ; or if a single *beam* of the sun's rays stood for a year, and as many years were added as there have been rays flooding the earth since the sun began to shine ; or if a single drop of the ocean were exhaled in a million years, till the last drop was taken up ;—though we cannot conceive the duration of such apparently almost interminable periods,—yet, though we could, eternity would stretch as far beyond them, as if they had not yet begun.

**THE HERMIT.**—A profligate young man, as an aged hermit passed by him, barefoot, called out after him, "Father, what a miserable condition you are in, if there be not another world after this." "True, my son," replied the anchorite ; "but what will thine be, if there be ?"

**LORD WILLIAM RUSSELL**, when he was on the scaffold, about to be beheaded, took his watch from his pocket, and gave it to Dr. Burnett, who was attending him, with the remark, "My timepiece may be of service to you. I have no further occasion for it. My thoughts are fixed on eternity."

"**A QUESTION OF TIME.**"—"How do you find your patient this morning, doctor ?" "No better ; I have been hoping for a favourable change, but the disease is so far advanced that there is no probability of his recovery. He may yet live a few days, more or less ; but it is only a *question of time.*" How often is such an announcement made to sorrowing friends. But oh, are these questions of time only ? Are they not, with many others which we think questions of *time*, much rather questions of *eternity* ?

**EXAMPLE.**—Exod. xxiii. 2 ; Prov. xiii. 20 ; John xiii. 15 ; Rom. viii. 29 ; 1 Cor. xi. 1 ; xv. 33 ; 2 Cor.

viii.; 1 Tim. iv. 12; James v. 10; 1 Peter v. 3; Jude 7.

— Like footmarks in the snow, showing where one has trodden the road before.

„ the copies put before children to imitate.

„ a friendly guide, carrying a lantern in the dark road before us.

“ He that gives good precepts, and follows them by a bad example, is like a foolish man who should take great pains to kindle a fire, and when it is kindled, throw cold water upon it to quench it.”—*Secker*.

Every father is like a looking-glass for his children to dress themselves by. Let every parent take heed to keep the glass bright and clear, not dull and spotted.

There are three kinds of bad examples that do us harm.

1. Those we have been led to imitate. 2. Those we have prided ourselves on being exempt from. 3. Those that drive us to the opposite extreme.

CÆSAR.—One of the great secrets of his power over his soldiers was, that he seldom said, “*Ite*,” Go, but “*Venite*,” Come, follow me.

FENELON.—Lord Peterborough, more famed for his wit than his religion, when he had lodged with Fenelon, the Archbishop of Cambray, was so charmed with his piety and beautiful character, that he said to him, at parting, “If I stay here any longer, I shall become a Christian, in spite of myself.”

The Rev. J. A. JAMES, the well-known minister, of Birmingham, says, in one of his lectures,—“If the present lecturer has a right to consider himself a real Christian,—if he has been of any service to his fellow-creatures, and has attained to any usefulness in the Church of Christ, he owes it, in the way of means and instrumentality, to the sight of a companion, who slept in the same room with him, bending his knees in prayer, on retiring to rest. That scene, so unostentatious, and yet

so unconcealed, roused my slumbering conscience, and sent an arrow to my heart ; for, though I had been religiously educated, I had restrained prayer, and cast off the fear of God. My conversion to God followed, and soon afterwards my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events ; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendour of heaven, and through the ages of eternity."

**EXCUSES.**—Gen. xix. 18 (" not so far, not so fast, not so soon ") ; cf. v. 14. Judges v. 16—18, 23. (What a true picture of excuses ! Reuben was kept back by internal divisions. Gilead was too far off. Dan too busy with his ships. Asher occupied in repairing his breaches.) Cant. v. 3 ; Matt. xxiii. 5 ; Luke ix. 57—62 ; xiv. 18—20.

"The real man is one who always finds excuses for others, but never excuses himself."—*Beecher*.

**PILGRIM'S PROGRESS.**—Just after Christian had left the cross, he found three men at the bottom of the hill, fast asleep, with fetters upon their heels. Their names were, Simple, Sloth, and Presumption—apt types of the different classes of men who put off Gospel offers with vain excuses. When urged by Christian to awake and rise, Simple said, "I see no danger." Sloth said, "Yet a little more sleep ;" and Presumption said, "Every vat must stand upon its own bottom." And so they lay down to sleep again, and Christian went on his way.

**COMMON EXCUSES.**—Says one,—

1. I have a family to provide for. But see Matt. xvi. 26 ; Luke ix. 59—62.

2. Religion makes men melancholy. So David Hume, the Infidel, affirmed. But the good answer was given to him, that he was a very unfit person to judge, for two reasons :—1. That most probably he had seen very few

true Christians ; and 2, If he had, the sight of him was enough to make a true Christian sad.

3. "So many Christians are inconsistent." Alas ! too true. But the faults of professors are no proof against the religion they profess. Do worldly men act thus ? Thousands of tradesmen cheat, but do they, therefore, refuse to buy and sell ? Many drugs are adulterated ; will they, therefore, take no medicine ? "It is the devil's snare to blind worldly people's eyes with the dust from the soiled garments of Christians."

4. "There are so many sects and parties. We don't know really which to choose !" So some would be of none ! Suppose the same person were on a journey, and saw some travellers choose one way, and some another, though all aiming to go to the same city ;—because one went by the highway, and another by the bridle road, and another would, perhaps, persist in going over hedge and ditch, until he missed the way completely,—would the objector, therefore, turn back, and stop at home ? Would he not rather take the more pains to inquire the best road ; and then act upon the information he had obtained ?

5. "I can read the Bible as well at home." But query ?—*Do* you read the Bible at home ? and *can* you read it *as well* ? Is there no advantage in united prayer—no promised blessing to God's own ordinances ? The Ferry Boat Company would, however, have no jealousy with the man who preferred using a small boat, or swimming from Dover to Calais alone. It would be the best thing to make him desire their steamer for the future !

6. "I am afraid of being laughed at, or being thought singular." And will that screen thee, poor soul ! in the day of judgment ? Luke ix. 23—26 ; xii. 4—9.

7. "As for me, I make no profession."

8. "I am afraid I should not be able to maintain a profession, and therefore I had better not make one."

Oh, what pride and self-complacency there lurks in these excuses! But what folly! Will such mock modesty avail in the day of wrath?

9. "To become a Christian will bring much hardship, and a heavy yoke." *Try it, and you will find Matt. xi. 29, 30, &c., &c., &c.*

"WANTED A WILL."—Such are some of the many excuses people make. They would come to church, but they want fit clothes—a hat, a bonnet, or a shawl; or they want some one to look after the children at home; or they want a seat of their own at church. They want time; they want rest, after the six days' work. They want——. But their wants are innumerable. Yet there is one want they never name, which would swallow up all the rest; they want—the *will*. "Where there's a will there's a way." And, let us add,—

WANTED, THE SPIRIT OF GOD,—to give the will. Christian ministers, visitors, parents, teachers, pray more that it may be given.

### EXPEDIENCY.

"'All things to all men,' in any sense but the right sense, is nothing to any man."—*Tupper*.

"'Honesty is the best policy,' but he who acts from that principle is not an honest man" (because he acts from policy, and not from the love of right).—*Archbishop Whateley*.

"The highest principle is the highest expediency."

"Satan's moral system is the inverse of the moral system, and his rule of action, expediency. He never commences his game of deceit, either with individuals or churches, by a direct contradiction of the truth, but by a qualified admission of its claims, and in this manner gives it the go-by, in order that he may be able to operate in its rear. Murder, for instance, is murder, and not for a moment to be tolerated; but a contingency may arise when it is expedient that one man should die for the

people. Hell is hell, and death is death, and both are objects of terror and righteous aversion; but it may be expedient to make a covenant with the one, and an agreement with the other."—*Captain Gordon.*

#### EXTREMES MEET.

"Too far east is west."

—, as intense heat and intense cold produce like effects.

"Man's extremity is God's opportunity."

(See *Delays.*)

FAITH.—1 Sam. xvii. 45; Dan. iii. 17; vi. 10, 23; Hab. ii. 4; Matt. xvi. 16; Mark v. 36; ix. 22—24; xvi. 16; Luke xvii. 5; John i. 12, 13; vi. 69; xi. 27; xx. 28, 29; Acts viii. 37; xv. 9; Rom. i. 17; iv. 19, 20; v. 1; x. 17; 2 Cor. v. 7; Gal. ii. 20; Eph. ii. 8; vi. 16; Phil. i. 29; 1 Thess. v. 8; 1 Tim. vi. 12; Heb. x. 38; xi. 1; xii. 2; James ii. 14—26; 2 Peter i. 1.

Rom. x. 10.—"With the heart man believeth unto righteousness."

"With the *heart*." Just the distinction between historic, temporary, and dead faith, and that which is living. One is the belief of the *understanding* only, the other the appropriation of the *heart*. Wicked men and devils may have the one; true believers only can have the other."

Heb. xi. 1.—"Now faith is the substance of things hoped for, the evidence of things not seen."

*The substantiation—realization.*

"The word properly means that which is placed under; then—ground, basis, foundation, support. Then it means also, reality, substance, existence; in contradistinction from that which is unreal, imaginary, or deceptive."—*Passow.*

"A belief that there is such a place as London or Calcutta, leads us to act *as if* this were so, if we have occasion to go to either. A belief that money may be made in a certain undertaking leads men to act *as if* this were so. A

belief in the veracity of another leads us to act *as if* this were so."—*Barnes*.

"Faith makes invisible things visible, absent things present, things that are very far off to be very near unto the soul."—*Brooks*.

"Faith is not a sense, nor sight, nor reason, but a taking God at his word."—*J. H. Evans*.

"Faith is nothing else but the soul's venture. It ventures to Christ, in opposition to all legal terrors; it ventures *on* Christ, in opposition to our guiltiness; it ventures *for* Christ, in opposition to all difficulties and discouragements."—*W. Bridge*.

— is compared to,—

A *shield*. Eph. vi. 16.

*Breastplate*. 1 Thess. v. 8.

The *eye* of the soul. So Numb. xxi. 8, 9. It was not the nimble foot, nor the strong arm, that were of use, but the eye, however dim and weak, directed to the Brazen Serpent. Isa. xlv. 22.

The *hand* of the soul,—to hold and to work.

"Then saith he to the man, Stretch forth thine hand." But how could he?—it was withered! Faith is obeying Christ's Word, and believing Christ's promise. "And he stretched it forth, and it was restored whole, like as the other." Matt. xii. 13.

The *life* of the body.

"The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith."—*Flavel*.

The *master-key*, that opens out God's treasures.

The *master-wheel*, that sets the other wheels in motion. 2 Peter i. 5—7 (faith first in the list).

The *tendril* of the *ivy*, that clasps it round the giant oak.

The *telescope*, that reveals to believers the wonders of the world of light. And think of the revelations the telescope has made!

*Hyssop*.—"Hyssop is a plant which roots itself in the rock or wall. It is a low, and apparently mean production,



but it has great medicinal qualities. 1 Kings iv. 33; Psa. li. 7. It is a type of faith. Faith is a plant of the Spirit's production, in the garden of grace. It roots itself in Christ, the living Rock, and grows by nurture received from Him. It is low and contemptible, in the opinion of men; nothing is more vilified or contemned than faith. It is a humble plant, but it is the instrumental grace by which Christ is apprehended and privileges are embraced."—*Mrs. Stevens.*

— described by various figures in Scripture :—

Believing on Christ. Mark xvi. 16.

Coming to Christ. John vi. 37.

Receiving Christ. John i. 11, 12.

Committing ourselves to Him. 2 Tim. i. 12.

— includes chiefly three distinct acts :—

1. Self-renunciation.

2. Appropriation.

3. Recumbency, or Reliance.—(*Watson.*)

"The way to have a strong faith is to think nothing of yourself."—*Dr. Gordon (when dying).*

"Faith is the soul's outward, not inward, look. The object on which faith fixes its eye is, not the heart's ever-varying frames, but the never-varying Christ."—*Baillie.*

"Reliance is the essence of faith. Christ is the object, the Word is the food, and obedience the proof. So that true faith is a depending upon Christ for salvation, in a way of obedience, as He is offered in the Word. . . . The true tears of repentance flow from the eye of faith. . . . We must derive our works from faith, and demonstrate our faith by works. . . . Men would first see, and then believe; but they must first believe, and then see. . . . There may be joy without faith, and there may be faith without joy. . . . A constant faith begets a constant peace."—*Mason.*

"True faith may be called, colourless, like air or water. It is but the medium through which the soul sees Christ; and the soul as little rests upon it as the eye can see the

air. When any are bent upon examining or analyzing it—resting upon it—they are obliged to colour and thicken it,—*i. e.*, they substitute for it something or other,—a feeling, a notion, sentiment, conviction,—upon which they may rest or doat. They aim rather at experience without them, than Christ within them.”—*Newman*.

CHILD’S DEFINITION.—It was the beautiful reply of a child, when asked, “What is faith?” and she answered, “Doing God’s will, and asking no questions.”

There are many doubts and hindrances to believing in Christ for salvation:—

*Objection 1.*—“Repentance is necessary before faith.” “I must repent before I can believe.”—*True*. But what is repentance, but the desire to come to Christ? If we would truly repent, the best way to begin is, to begin to believe. A soul that would find Christ must repent first, and believe first, for the two are joined together, rather than distinct and separate acts. Repentance is the “tear from the eye of faith.”

“The subject of true repentance is a convinced, believing soul. An unconvinced sinner cannot be a true penitent, for what the eye sees not, the heart rues not. Neither can an unbelieving sinner be so, for without faith the heart may be rent *for* sin, but not *from* it. Faith is the spring and source of repentance; so that, though the graces of faith and repentance are given together, and at once, in respect of *time*; yet, in the order of *nature*, faith goes before repentance, and the acting of faith before the exercise of repentance, and he that would repent must first believe in Christ, that he may repent.”—*Boston*.

*Objection 2.*—“Regeneration is necessary, before we venture on Christ.”—But what is regeneration but a begetting anew, or creating again in Christ Jesus? and faith is the uniting grace; and, therefore, when you truly believe, you are regenerated, and not till then.

*Objection 3.*—“An entire surrender of ourselves is necessary to salvation.”—*True*. But how is it obtained?

Not so much before receiving Christ, as after. All resolutions made to do this, before coming to Him, will prove useless and vain.

*Objection 4.*—Our Saviour teaches us to pray, "Forgive us our trespasses, as we forgive them that trespass against us." This shows that true faith can exist only when we are willing to obey this. Yet, if we strive to obey, before we venture on Christ, we shall certainly fail to do it, in the love of God.

REASON AND FAITH.—"A Roman wrote to Tully, to inform him in something concerning the immortality of the soul. Tully writ back again unto him, 'Read but Plato upon the same subject, and you will desire no more!' The Roman returned him answer, 'I have read it over again and again; but I know not whence it is, when I read it, I assent unto it, but I have no sooner laid the book out of my hand but I begin to doubt again whether the soul be immortal—yea or no.' So it is with all persuasion from natural principles; as to that extent of doctrine it would persuade us of, the persuasion that ariseth from them is faint, and very weak. It is true that Nature hath principles to persuade the soul by, to some kind of assent,—as, that there is a God, and He must be worshipped. 'Look upon me,' saith Nature; 'I have not a spire of grass but tells thee there is a God. See the variety, greatness, beauty, of my work. Read a great God in the workmanship of the heavens,—a glorious God in a beauteous flower,—a wise God in my choice of works;—behold a God in the order thou hast seen in me; see Him in my law, written in my heart.' From these, and such like things, *Nature* bequeaths a kind of faith to the soul, and learns it to believe that there is a God; but this is far from faith, in the point of true believing."—*Spencer*.

FAITH AND SIGHT.—"Two children were standing at evening on the summit of a hill, watching the

setting sun, as it seemed slowly to roll along the bright horizon.

"What a way," said the elder, "the sun has moved, since we saw it coming from behind that tree!"

"And yet you remember," said the younger boy, "we learned, in this morning's lesson with our father, that the sun never moves at all."

"I know we did," replied the first; "but I do not believe it, because I see it not so. I saw the sun rise there this morning, and I see it set there to-night. How can a thing get all that distance without moving? You know very well that if we did not move, we should remain always just where we are upon the hill."

"But our father," said the other, "told us it is the earth that moves."

"That is impossible, too," replied the elder, "for you see it does not move. I am standing upon it now, and so are you, and it does not stir. How can you pretend to think it moves, while all the time it stands quietly under our feet?"—(*Adolphe Monod.*)

THE DIVING-BELL.—"The true Christian is a man working under water; he is out of his proper element; he could not live at all spiritually, unless he drew down continually that pure, fresh, vital air into his soul,—even the air of the heaven above him. His soul would die without it; but prayer is the open mouth, and faith is the pipe, by which he constantly inspires the air of the pure heaven above him; and, strengthened by supplies of grace,—'Grace for grace,'—fresh grace for fresh efforts and fresh duties,—he is enabled to work in this (comparatively) dim world, till, his day's work being over, he is drawn up, or rather springs up, as the diver in the bell rises to the surface as soon as 'the weights' that kept him down are shaken off."—*Champneys' "Floating Lights."*

REV. A. FULLER.—The admirable discourse on "Walking by Faith," the first sermon printed by Andrew Fuller, owed its origin to a small matter. It was de-

livered at an Annual Meeting of the Northamptonshire Association, at whose request it was printed. Not a word of it was written till after its delivery. On his way to the Association, the roads in several places were flooded, arising from recent rains, which had made the rivers overflow. Mr. Fuller came to one place where the water was very deep, and he, being a stranger to its exact depth, was unwilling to go on. A plain countryman residing in the neighbourhood, better acquainted with the water than the preacher, cried out, "Go on, Sir, you are quite safe." Fuller urged on his horse, but the water soon touched his saddle, and he stopped to think. "Go on, Sir, all is right," shouted the man. Taking the man at his word, Fuller proceeded; and the text was suggested, "We walk by faith, not by sight."

"THE LARGE UMBRELLA.—Not long ago a great drought prevailed in some of the midland counties of England. Several pious farmers, who dreaded lest their expected crops should perish for lack of moisture, agreed with their pastor to hold a special prayer-meeting to petition God to send rain. They met accordingly; and the minister, coming early, had time to exchange friendly greetings with several of his flock. He was surprised to see one of his little Sabbath-scholars bending under the weight of a large old family umbrella. 'Why, Mary,' said he, 'what could have made you bring that umbrella on such a lovely morning as this?' The child, gazing on his face with evident surprise at the inquiry, replied, 'Why, Sir, I thought, as we were going to pray for rain, I'd be sure to want the umbrella.' The minister smiled on her, and the service commenced. While they were praying, the wind rose, the sky, before so bright and clear, became overcast with clouds, and soon, amidst vivid flashes of lightning and heavy peals of thunder, a storm of rain deluged the country. Those who attended the meeting, unprepared to receive the blessing they

sought, reached their homes drenched and soaked, whilst Mary and her minister returned together under the family umbrella."—*Union Magazine*.

**FAITH, HOPE, AND CHARITY.**—1 Cor. xiii. 13; Rom. v. 1—5; xii. 3, 9, 12; Gal. v. 5, 6; Col. i. 4, 5; 1 Thess. i. 3; 1 Pet. i. 21—23.

"Now abideth these three,"—Faith, by which we see the glories of the eternal sphere; Hope, by which we mount towards them; and Love, by which we grasp and inherit them,—therefore the greatest of these is love.

"Love, amid the other graces in this world, is like a cathedral tower, which begins on the earth, and, at first, is surrounded by the other parts of the structure. But, at length, rising above buttressed walls, and arch, and parapet, and pinnacle, it shoots spire-like many a foot right into the air, so high that the huge cross on its summit glows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So Love, here, is surrounded by the other graces, and divides the honours with them; but they will have felt the wrap of night, and of darkness, when it will shine, luminous, against the sky of eternity."—*Beecher*.

**FAMILY.**—Gen. xviii. 19; xxx. 27; xxxix. 5 (how much good one godly man may do in an ungodly family, —Jacob in Laban's, Joseph in Potiphar's); xxxv. 2; Josh. xxiv. 15; 2 Sam. vi. 11, 20; Job i. 5; John. xi. 1—5; Acts x. 2, 33; xvi. 15, 31—34; xviii. 8; 2 Tim. i. 5.

Deut. iv. 9, 10; Neh. iv. 13; Ps. ci. (householders' psalm); cxxvii.; cxxviii.; Jer. x. 25; xxxi. 1; Zech. xii. 12; 1 Tim. iii. 5.

**WHAT IS THE FAMILY?**

*A little Empire*, where order should be maintained and submission rendered.

A *Nursery* of happiness and usefulness on earth, and for rest and glory in the great family in heaven ; where, as the proverb says, "Like seed, like harvest." Byron's mother would become frantic with passion, and throw the tongs at him in early childhood ; hence he became wild and ungovernable. Cowper's mother was all kindness and affection ; so her memory clung to him with fondness all through life, though she died before he was six years old.

A *School*. "I was my father's son,—he taught me also ;" and good masters may look to make good scholars.

A *Society*, a Divine institution ; the foundation of all civil society.

A *Sanctuary*, where the man of business, jaded with care ; the labourer, worn with toil ; the sailor, from the stormy waves ; the wanderer, weary and restless,—look for repose.

A *little Church*,—"a Church in the house," where God the Father is the Head, Christ the Elder Brother, and the Spirit the Comforter, Teacher, Sanctifier.

An emblem of the *great family* above ; "of whom the whole family in heaven and earth is named."

#### FAMILY FAILINGS.

##### *Turning everything into ridicule.*

The habit of viewing everything in a ridiculous light is one of the family failings to be guarded against. It too often leads to an unamiable desire to detect and hold up to ridicule the faults of others ; and it almost always destroys the finer feelings of admiration for what is beautiful, and the tender and more loveable, of putting the best construction upon the actions of others, &c.

##### *An irksome mode of carping and contradicting one another.*

No harm is meant, and no offence is taken ; but what can be more irksome than to hear two sisters, for instance, continually setting each other right upon trifling points, and differing from each other in opinion, for no

apparent reason, but from a habit of contradiction? It is generally on such trifles that this bad habit shows itself, so that it may seem needless to advert to it; but it is a family fault, and should be watched against, for it is an annoyance, though but a petty one, never to be able to open your lips without being harassed by such contradictions as "Oh, no, that happened on Tuesday, not Wednesday;" or, if you remark that the clouds look threatening, to be asked, with a tone of surprise, "Do you think it looks like rain? I am sure there is no appearance of such a thing." Narrate an incident, every small item is corrected; hazard an opinion, it is wondered at or contradicted; assert a fact, it is doubted and questioned; till you at length keep silence in despair.

*Standing out for little things.*

\* \* \* \* \*

[Query.—Would it not be a good family exercise to fill up the list?]

"The best way to keep the city clean, is for every one to sweep before his own door."—*Chinese Proverb*. Cf. Neh. iii. 23, 28, 30.

#### FAMILY MAXIMS.

1. Let God be first.
2. Never be idle. "Not a minute to spare."
3. "The power of littles."
4. "I will try."
5. Attend to minor morals.
6. Be happy and make happy.
7. Never say, "We must do as others do."

HALYBURTON, when dying:—"Oh, blessed be God that ever I was born! I have a father, and a mother, and ten brothers and sisters in heaven; and I shall be the eleventh. Oh, blessed be the day that ever I was born! I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise Him for ever."

"'I HAVE BEEN IN HIS FAMILY,' said Christian of



Talkative, 'and have observed him both at home and abroad ; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer nor sign of repentance for sin ; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him ; it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him,—“ A saint abroad, and a devil at home.” His poor family find it so. He is such a churl ; such a railer at, and so unreasonable with his servants, that they neither know how to do for or to speak to him. Men that have any dealings with him say it is better to deal with a Turk than with him, for fairer dealings they shall have at his hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps ; and if he finds in any of them a “ foolish timorousness ” (for so he calls the first appearance of a tender conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion that he has by his wicked life caused many to stumble and fall ; and will be, if God prevents not, the ruin of many more.”—*Pilgrim's Progress*.

“ IS SUCH A MAN A CHRISTIAN ? ” was asked of Whitfield. “ How should I know ? ” was the impressive answer. “ I never lived with him.”

“ We are really what we are relatively.”—*P. Henry*.

App. See the importance of prayer (*for* and *with* the family) ; instruction (Deut. vi. 9) ; discipline (1 Kings i. 6 ; Prov. xxii. 6 ; 1 Tim. iii. 4, 5). Example.

John i. 41, 42. Have I found my brother ?

### FAMILY WORSHIP.

“ Hem the day well with prayer and praises, and it will be less likely to ravel out before night.”

WHEREVER Abraham pitched his tent, there he built an altar.

It was gravely asserted at a clerical meeting some time ago, that not one-third of the heads of Christian families stately maintained family devotion. The remark may seem a libel upon the Church; but those who have had the best opportunity of judging, give it their assent.

How is it that many professing Christian families have family prayer in the morning, and not at night? Does the night demand it less? The daily sacrifice was to be morning and evening. (Numb. xxviii. 3, 4.)

PHILIP HENRY was most exemplary in his practice of family devotion. Besides the regular plan of reading and expounding the Scriptures morning and evening, he used strongly to recommend singing, saying that it was a way of exhibiting godliness, like Rahab's scarlet thread to such as pass by our windows. (Josh. ii. 18; Ps. cxviii. 15.) His children and servants used to take notes of his expositions; and the foundation of Matthew Henry's Commentary was laid from these notes. Besides this, on Thursday evening, instead of reading, he used to catechise his children and servants upon the Assembly's Catechism, with the Proofs, or sometimes in a smaller Catechism; or else they read, and he examined them in some other useful book, as Mr. Poole's "Dialogues against the Papists;" and on Saturday evening they gave him an account of what they could remember of the chapters they had read through during the week, each a several part in order. Besides this, he had also days of humiliation with his family. The consequence was that, in addition to the blessings resulting to his own children, many who came to live with them dated their first impressions from these services, and gave God thanks that they ever came under his roof.

BRADBURY.—For a remarkable Providence once attending family devotions in his house, see *Thieves*.

JOHN NEWTON.—“He used to make excursions in the summer to different friends in the country, endeavouring to make these visits profitable to them and their neighbours by his continual prayers, and the expositions which he gave of the Scriptures read at their morning and evening worship. I have heard of some who were first brought to the knowledge of themselves and of God, by attending his exhortations on these occasions; for, indeed, besides what he undertook in a more stated way at the church, he seldom entered a room but something both profitable and entertaining fell from his lips.”—*Cecil's Life*.

A. L. NEWTON.—It is stated in her interesting and useful “*Life*,” that Dr. McNeile’s exposition, at family prayer, on Col. iii. 1, dwelling upon the word “*if*,” was one of the chief means used by the Spirit to lead her to become decided.

SPENCER THORNTON.—When at Cambridge he resided in private lodgings, and his earnest and solemn manner in family prayer, was blessed to the conversion of the landlady with whom he lived.

FATHER, GOD A.—Ps. lxviii. 5; ciii. 13; Isa. lxiii. 16; lxiv. 8; Hosea xiv. 3; Mal. i. 6; Matt. v. 48; vi. 8, 9; xxviii. 19; Luke vi. 36; John xx. 17; Rom. viii. 15; 2 Cor. i. 3; vi. 18; Gal. iv. 6; Eph. iv. 6; 1 John i. 3; Rev. xiv. 1.

<p>Luke ii. 49.—“Wist ye not that I must be about my Father’s business?”</p> <p>Luke xxiii. 46.—“Father, into thy hands I commend my spirit.”</p>	}	<p>The first and last recorded words of Jesus. So all through his life, He honoured the Father. Of the seven sayings upon the cross, three were addressed to Him. Luke xxiii. 34; Matt. xxvii. 46; Luke xxiii. 46; cf. John iv. 34; v. 19—23; vi. 38; xvii. 4—8.</p>
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God has a Father's—

*Heart*, that pities—spares—embraces all, especially the young and weak of the family.

*Wisdom*. Appoints our path—assigns our work—mixes our cup.

*Rod*. Not spared when needed, yet always used with tenderness and yearning.

*Blessing*. Cf. Jacob—Moses—the High Priest (the father of the nation).

A SAILOR'S FAITH.—It was the touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship? He was not sure that he could swim; but he said, "Though I sink, I shall only drop into the hollow of my Father's hand; for he holds all these waters there."—*From Arnot*.

Similar was the well-known answer of a child, under like circumstances of danger and alarm:—"I never fear when my Father's with me."

"My life hangs by a single thread; but that thread is in a Father's hand."—*J. H. Evans*.

### FAULTS.

It is observable that, whenever any saints of God, under the Old Testament, are mentioned in the New, they are always spoken of with honour, and their faults and failings are not alluded to. On the contrary, the ungodly are never spoken of, but with some blot,—Cain, "who was of that wicked one;" Ishmael, the persecutor; Balaam, Korah, &c.

"If the sun be eclipsed one day, it attracts more attention, than by its clear shining a whole year."—*Secker*.

"MANY persons have quickness enough to discover their faults, who have not energy enough to eradicate them."—*Mrs. H. B. Stowe*.

"To reprove small faults with undue vehemence, is as

absurd as if a man should take a great hammer because he saw a fly on his friend's forehead."

"I should consider the Ethiopian's skin and the leopard's spots more than I do, that I may pray more feelingly, and cast myself wholly on Divine Providence.—*Adam's Private Thoughts.*

THE NATIONAL LIFE-BOAT COMPANY have published a chart of the chief places where shipwrecks have occurred; so should every man do with his own history and experience.

**FEAR, GODLY.**—Gen. xxxi. 42; xxxix. 9; Lev. xix. 14; 1 Kings xviii. 12; Neh. v. 9—15; Job xxviii. 28; Ps. ii. 11; v. 7; xix. 9; xxxiv. 7—11; xxxvi. 1; lxxxix. 7; cxl. 10; cxii. 1; cxix. 38, 63; cxxx. 4; Prov. viii. 13; xiv. 26, 27; xv. 16, 33; xxiii. 17; xxviii. 14; Isa. viii. 12—14; Jer. xxxii. 40; Hosea iv. 5; Mal. iii. 16; Matt. x. 28; Acts ix. 31; 2 Cor. vii. 1—11; Phil. ii. 12.

THE fear of the Old Testament is the love of the New; and the love of the New Testament is the fear of the Old.

"MANY men affect to despise fear, and in preaching resent any appeal to it; but not to fear where there is occasion, is as great a weakness as to fear unduly, without reason. God planted fear in the soul as truly as He planted hope or courage. Fear is a kind of bell, or gong, which rings the mind into quick life and avoidance upon the approach of danger. It is the soul's signal for rallying."—*Beecher.*

"A low and normal action of fear leads to forecast; its morbid action is a positive hindrance to effort. Water is necessary for the floating of timber; but if a log be saturated with water, it sinks in the very element which should buoy it up. Many men are water-logged with anxiety, and, instead of quickening them, it only paralyzes exertion."—*Ibid.*

**FEAR AND LOVE.**—"Fear and love are necessary

to constitute that frame of mind wherein the essence of piety or true godliness doth consist. *Fear* is necessary to keep God in our eyes ; it is the office of love to enthroned Him in our hearts. Fear cautions or avoids whatever may offend ; Love yields a prompt and liberal service. Fear regards God as a witness and a judge ; Love cleaves to Him as a friend and a father. Fear makes us watchful and circumspect ; Love renders us active and resolute. In short, Fear and Love go hand-in-hand, and mutually assist each other. Love keeps Fear from being servile and distrustful ; and Fear keeps Love from being forward and secure : and both spring from one root, viz., Faith in God as a Being possessed of infinite perfection, and related to us as our Creator and Governor, our Redeemer and Judge.”—*Cope*.

“ I fear nothing—and there is nothing I have so much reason to fear—as myself.”—*Adam’s Private Thoughts*.

“ THE world says of me, ‘ A good sort of man, but a little too strict and precise.’ My real character is rather, ‘ He has not the fear of God before his eyes, neither doth he abhor aught that is evil.’ ”—*Ibid*.

“ THE FEAR-NOTS of Scripture.” See an excellent little book, with this title, embodying the encouragements of the Divine Word, under this head, for the comfort of God’s people,—adapted especially to the tried and fearful.

**FILIAL FEAR.**—A little boy was tempted to pluck some cherries from a tree which his father had forbidden him to touch. “ You need not be afraid,” said his evil companion, “ for if your father should find out that you have taken them, he is too kind to hurt you.” “ Ah,” said the brave little fellow, “ that is the very reason why I would not touch them ; for though my father would not hurt me, yet I should hurt him by my disobedience.”

**FEAR OF MAN.**—Ps. iii. 6 ; xxvii. 3 ; lvi. 3, 4 ; cxviii. 6 ; Prov. xxix. 25 ; Isa. vii. 2 ; l. 7 ; li. 7, 8, 12, 13 ; Jer. i. 17, 18 ; Ezek. ii. 6 ; Micah iv. 4 ; Matt. x.

28; Luke xii. 4; Acts iv. 19; ix. 29; xviii. 9; Phil. i. 14; 1 Pet. iii. 14.

DEUTERONOMY i. 21, 29; iii. 2, 22; vii. 17—21; xx. 8; xxxi. 6, 8.

No book in the whole Bible seems to impress more strongly the duty of boldness and courage; and observe throughout, the motive,—the Lord *has* been with you; “the Lord thy God bare thee, as a man doth bear his son” (i. 31): and the Lord *shall* be with you, “he shall fight for you.” So we find all through the “*fear-nots*” of Scripture. The best remedy against the fear of man is to get a vivid sight of “God with us.” Isa. xli. 10, 13, 14.

“I do not know the person whose good opinion I do not love more than themselves. . . . I had a full conviction that I stand in greater awe of P. L. than God.”—*Adams' Private Thoughts*.

“Do not fear the power of the world. When a blind man runs against you in the street, you are not angry with him. You say, ‘He is blind, poor man, or he would not have hurt you.’ So you may say of the world, when they speak evil of Christ, ‘They are blind.’”—*McCheyne*.

“LEARN from your earliest days to inure your principles against the perils of ridicule. You can no more exercise your reason, if you live in constant dread of laughter, than you can enjoy your life if you are in constant dread of death.”—*Rev. Sydney Smith*.

“WHAT would the nightingale care if the toad despised her singing? She would still sing on, and leave the cold toad to his dank shadows. And what care I for the sneers of men who grovel upon earth? I will still sing on in the ear and bosom of God.”—*Beecher*.

“FEAR produceth unwilling, servile performances, as those fruits that grow in winter, or in cold countries, are sour, unsavoury, and unconcocted; but those which grow in summer, or in hotter countries, by the warmth and influence of the sun, are sweet and wholesome. Such is

the difference between those fruits of obedience which fear and love produceth. A goodly heart is like those flowers which shut when the sun sets, and open again when the sun returns and shines upon them. If God withdraw His favour, and send the night of affliction, they shut themselves and their thoughts up in silence ; but if the sun shine again, and shed abroad the light and sense of His love upon them, then their heart and mouth is wide open towards heaven in lifting up praises to Him. Hannah prayed silently so long as she was in bitterness of spirit, and of a sorrowful spirit ; but as soon as God answered her prayer, and filled her heart with joy, presently her mouth was enlarged into a song of thanksgiving."—*Bishop Reynolds.*

Ex. Abraham (Gen. xii. 12 ; xx. 11) ; Isaac (Gen. xxvi. 7) ; Saul (1 Sam. xv. 24) ; David (1 Sam. xxi. 10—13 ; xxvii. 1—3) ; Elijah (1 Kings xix. 3) ; Nicodemus (John iii. 1) ; Peter (Matt. xxvi. 69—75 ; Gal. ii. 12) ; Blind man's parents (John ix. 22).

FEELINGS.—Luke xiv. 26 ; Rom. xvi. 1 (charity from principle, not from impulse) ; Gal. v. 24 ; Eph. iv. 19.

Ex. *fear* (2 Sam. xvii. 33) ; *joy* (Matt. xiii. 20, 21) ; *repentance* (1 Kings xxi. 27, 29) ; *zeal* (2 Kings x. 16) ; *reformation* (Mark vi. 20).

"Our minds are like a *lute*, soon put out of tune. In fair weather it rings loud and clear ; but let the weather change, and the sun of prosperity withdraw his beams, and hide himself behind dark clouds of trouble, and then our courage vanishes, and we give up ourselves to despondency."—*Gotthold.*

— *the light and shade* upon a waving field, coursing each other, while the flying clouds now hide, and now reveal the sun.

— *the changing of a brook* at the different seasons of the year ; sometimes full, its swelling waters



seem ready to overleap its banks, and seem to say they shall never fail ; but again we see it scarcely able to maintain itself,—so variable are the Christian's feelings.

————— *The way to the great city*—up mountains and down valleys, and therefore the traveller has not always a view of it, though still he is in the way.

“THE variableness of Christian moods is often a matter of great and unnecessary suffering ; but Christian life does not follow the changes of feeling. Our feelings are but the torch, and our life is the man that carries it. The wind that flares the flame does not make the man waver. The flame may sway hither and thither, but he holds his course straight on. Thus oftentimes it is that our Christian hopes are carried, as one carries a lighted candle through the windy street, that seems never to be so nearly blown out as when we step through the open door, and in a moment we are safe within. Our wind-blown feelings rise and fall through all our life, and the draught of death threatens quite to extinguish them ; but one moment more and they shall rise and for ever shine serenely in the unstormed air of heaven.”—*Beecher*.

“OUR most exalted feelings are not meant to be the common food of daily life. Contentment is more satisfying than exhilaration ; and contentment means simply the sum of small and quiet pleasures. We ought not to seek too high joys. We may be bright without transfiguration. The even flow of constant cheerfulness strengthens ; while great excitements, driving us with fierce speed, both rack the ship and end often in explosions. If we were just ready to break out of the body with delight, I doubt not but we should disdain many things important to be done. Low measures of feeling are better than ecstasies ; for ordinary life, God sends his rains in gentle drops, or else flowers would be beaten to pieces.”—*Ibid*.

**FEELING AND FAITH.**—“There are two classes of Christians : those who live chiefly by emotion, and those

who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships, that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful, that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine."—*Professor Upham*.

"The industrious peasant, sitting in his evening chair, sees his children gathering round him, and courting his affections by a hundred little winning ways; he looks, and smiles, and loves. The next day he returns to his labour, and cheerfully bears the burden of the day, to provide for these, his little ones, and promote their interest. During his day's labour he may not feel his love operate in such sensible emotions as he did the evening before. Nay, he may be so attentive to other things, as not immediately to have them in his thoughts. What then? He loves his children. Indeed, he gives proof of it, by cheerfully enduring the toils of labour, and willingly denying himself many a comfort, that they might share their part; and were he to hear of their being injured or afflicted, he would quickly feel the returns of glowing affection in as strong, or perhaps stronger, motions than ever. Thus the believer may have real love to God in exercise, only it does not work in the same way as at some other times."—*A. Fuller*.

"Our union with Christ is the union of the Covenant, and therefore not dependent upon frames and feelings."—*A. L. Newton*.

"The ROCK does not shake nor change, though the sea may ebb and flow about it."—*Rutherford*.

"HE who looks upon Christ through frames and feelings, is like one who sees the sun on water, which quivers and moves as the water moves; but he that looks upon Him in the glass of his Word by faith, sees Him ever the same."

"WHETHER sensible comforts or relish is vouchsafed in religious exercises, or not, let our faith be fixed nakedly, or irrelatively to anything else but the Word of the Living God, and, as far as practicable, in the way that we believe a philosophical or mathematical truth, that is independently of our feelings."—*Nottidge's Correspondence*.

"THERE is nothing in which young converts are more prone to err than in laying too much stress upon their feelings. If they have a comfortable half-hour in the morning, it atones for a multitude of sins in the course of the day. Christ says, 'If ye love Me, keep my commandments.'"—*Dr. Payson to his Daughter*.

FLATTERY.—Job xxxii. 21; Psa. v. 9; xii. 2, 3; lv. 21; lxxviii. 36, 37; Prov. xx. 19; xxvi. 28; xxvii. 21; xxviii. 23; xxix. 5; Acts xii. 22; 1 Thess. ii. 5.

— like the ivy that seems to embrace the tree in its affection, but in reality chokes and kills it.

—, "the beast that biteth smiling."

"Beware of flattery; it is a rock thinly covered with smooth water, upon which unthinking youth are apt to split; nor do they perceive the danger until they are shipwrecked."

WHITFIELD used to say, when flattered; "Take care of your fire; I carry powder about me."

FOREBODINGS.—Gen. xxi. 16—18; Psa. xlii. 11; lvi. 3; cxii. 4; Isa. xl. 27—31; Dan. iii. 17; Matt. xiii. 22; 1 Peter v. 7; Rev. ii. 10.

Gen. xlii. 36.—"All these things are against me."

So thinks poor unbelief, in the dark hour. But stay!  
*Were* all these things *against* the tried Patriarch? Were  
 they not, rather, working for his good? Oh, let us trust  
 God, when we cannot trace Him!

Judges vi. 13, 14.—“Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?”

“1. Most of our difficulties arise from discussing what belongs to God. 2. God does not reason with us, but replies to our suspicious reasoning by displaying anew the love of his heart and the power of his arm.”—*Bonar*.

1 Sam. xxiii. 26, 27.—“And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.”

So, often the Lord helps his people in their distress, by (1) interposing the mountain between them and their enemies, and (2) calling off the attention of their dreaded enemy to some other quarter. What need to fear, therefore, if we know that his shield is defending us, though it may be an unseen shield?

1 Sam. xxvii. 1, 2.—“And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose,

and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath."

One snare of the Great Tempter. David thinks, "I can help myself out of trouble, by flying to the Philistines." But no good can come by doing evil. Let us beware of this too common resort. God's saints never sin themselves out of trouble, though Abraham, Job, Jonah, and many others, have tried it. There were easy ways that ran round the base of the hill Difficulty, but the name of the one was Danger, and of the other Destruction; the only right way was straight up the hill.

Job vii. 7.—"O remember that my life is wind: mine eye shall no more see good."

Yet he did. "The Lord blessed the latter end of Job more than his beginning." (See Job xlii. 12—17.) It was a better moment for Job, when he said, "Though He slay me, yet will I trust in Him." (Job xiii. 15.)

Mark xvi. 3, 4.—"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great."

"Ills that never happened have mostly made men wretched."—*Tupper*. Difficulties that we reckon upon meeting with in our path strangely vanish, when we are seeking Christ; an unseen Hand has cleared them away, before we came.

Phil. iv. 6.—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

St. Paul's remedy for undue anxiety,—*Prayer and praise*. The latter should not be less frequently sought than the former. "When you cannot pray," was the good advice of an excellent minister, to one in trouble, "try to praise." Cf. Acts xvi. 25.

"THE soldier wastes his strength who fights with shadows."

"We should remember that God has given us no promise of exemption from trial for the future, but requires us to live day by day on Him. To be, therefore, always fearing for the future, is to be taking matters into our own hands, and then we cannot expect his help. Is it not well that God often shows us our own weakness when we do so? It is good advice, though hard to practise, 'Never cross a bridge until you come to it.'"

**THE DISCONTENTED PENDULUM.**—There is a good moral in Jane Taylor's story of the discontented pendulum, which began one gloomy day to calculate how many times it would have to swing backwards and forwards in an hour, and then in a day, then in a week, then in a month, and then in a year, and then in ten years. How was it possible to do so much, or to work at all any given moment, with the dark prospect of so much work before it? So the pendulum stopped! Nor could it be induced to start again, till it was reminded that though it would have so many times to tick in the whole year, it had the year to do it in, and was only required to do the hour's work in the hour! The anxiety men heap upon themselves arises greatly from forgetting this, and trying to provide for the morrow's work to-day. But leave to-morrow till it comes,—“take care of the minutes, and the hours will take care of themselves.”

**THE TWO SEEDS.**—A gardener was about to sow some seeds, when one exclaimed, “Oh, let me not be buried in the dark, damp earth! Why should I not remain in this warm sunshine, where I am?” But the gardener threw the seed into the ground, and covered it, without regarding its complaint. As he did so, another seed fell out of his hand, upon the stone close by, where it remained exposed to the sunshine and heat. In a short time it was parched and shrivelled up; while the buried seed was just at the same time beginning to shoot up a delicate little stem, which grew till it ripened into a flower, and afterwards into the full-grown fruit. Was it not better to pass through the darkness first?

**FORETASTES of GLORY.**—Gen. xlv. 27. (How Jacob rejoiced in the pledge of Joseph's exaltation!) 1 Cor. ii. 9, 10; 2 Cor. i. 22; v. 5; xii. 3, 4; Eph. i. 14; Phil. iii. 20; Heb. xii. 22—24; 1 John v. 11. [*"Hath," i.e., now—in this world. What is glory, but grace begun?—here the bud—there the flower?*]

Cf. Eden before the Fall.

Eschol's grapes. (Numb. xiii. 23, 24.)

Moses on Mount Pisgah. (Deut. xxxiv. 1—4.)

Firstfruits of the harvest, the pledge of the whole. (So Rom. viii. 23.)

Canaan.—It is remarkable how often the phrase occurs, in Judges, "The land had rest forty [or eighty] years." (See Judges iii. 11, 30; v. 31 ..... ) God thus giving an emblem of the true rest; though any type of glory must be imperfect here! For ancient Israel there was war *between* the rests, and sorrow *in* the rest. So is it still,—*"toil is for earth, rest is for heaven."*

Stephen. (Acts vii. 55, 56.)

—like the *spices* of Ceylon and Madagascar, of which sailors inhale the fragrance, before they land upon the islands.

*"The first Rose of Summer."* We value it chiefly for the promise it gives of coming sunshine, flowers, and fruit; so our sweetest Sabbaths, Communions, seasons, and glimpses of eternal joy. Oh, what sweet firstfruits are they of the eternal summer, where no cloud can overcast the sky, and no night can shorten or darken the day of bliss!

In the *"PILGRIM'S PROGRESS,"* Bunyan has beautifully described Christian's earnestness of glory, at three different periods of his pilgrimage:—There was, first, the view he had, from the house Beautiful, of the Delectable Mountains, before he had to battle with Apollyon; then, from the Delectable Mountains, he had a sight of the Celestial City; and lastly, in the land Beulah, they even met with the inhabitants of the city, and heard the voices of

them that dwelt therein. How touching is the description of the latter :—

BEULAH.—“Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and, entering into the country of Beulah (Isa. lxii. 4—12; Cant. ii. 10—12), whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore, this was beyond the Valley of the Shadow of Death; and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to: also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, ‘as the bridegroom rejoiceth over the bride, so doth their God rejoice over them.’ Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimages. Here they heard voices from out of the City—loud voices, saying, ‘Say ye to the daughters of Zion, Behold, thy salvation cometh! Behold, his reward is with Him!’ Here all the inhabitants of the country called them, ‘The holy people, the redeemed of the Lord, sought out,’ &c.

“Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and, drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the City, and the reflection of the sunbeams upon it, Christian with desire fell sick; Hopeful also had a fit or two of the same disease: wherefore,



here they lay by it awhile, crying out, because of their pangs, 'If you see my Beloved, tell him that I am sick of love.'

THE Christian cannot be always upon the Mount. There is a "need-be" that the light of glory should not dazzle our weak eyes.

"I REMEMBER," says Dr. Pierre, "on my return to France after a long voyage to India, as soon as the sailors had discerned the shores of their native country, they became, in a great measure, incapable of attending to the duties of the ship; some looked at it wistfully, others dressed themselves in their best clothes; some talked, others wept. As we approached, their joy became greater; and still more intense was it when we came into port, and saw on the quay their parents and children; so that we had to get, according to the custom of the port, another set of sailors to bring us into the harbour. Thus would it be with God's children, if they saw the full and unclouded glory of eternity, before they reach the eternal haven. 'I have many things to say unto you, but ye cannot bear them now.' (John xvi. 12.)"

JOHN HOLLAND, an old Puritan minister (of whom little is known except the brightness of his death), when he saw that he was near his end, called out, "Come, oh come! let us gather some flowers of comfort this hour." He requested to have Romans viii. read to him, and at every verse he stopped the reading, and explained it, to the comfort of his own soul and the joy of his friends. Having thus continued about two hours, he suddenly cried out, "Oh, stay your reading! What brightness is that I see?" They told him it was the sunshine. "Sunshine," said he, "Nay, my Saviour's shine! Well, farewell world! Welcome heaven! The Day-star from on high hath visited my heart. Oh, speak it when I am gone, and preach it at my funeral,—God dealeth familiarly with man. I feel His mercy; I see His majesty; whether in the body or out of the body I cannot tell, God knoweth; but I see things that are unutter-

able." Thus ravished in spirit, he roamed towards heaven with a cheerful look, and soft, sweet voice; but what he said could not be understood.

FLAVEL, at one time, on a journey, set himself to improve his time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joy, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that he knew not where he was. At last, perceiving himself faint through a great loss of blood from his nose, he alighted from his horse, and sat down at a spring, where he washed and refreshed himself, earnestly desiring, if it were the will of God, that he might there leave the world. His spirits reviving, he finished his journey in the same delightful frame. He passed that night without any sleep,—the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world. After this, a heavenly serenity and sweet peace long continued with him; and for many years he called that day "one of the days of heaven," and professed he understood more of the life of heaven by it, than by all the discourses he had heard, or the books he ever read.

MR. GOLDING.—A little before his death, when his brother said to him, "You seem to enjoy foretastes of heaven," he replied, "Oh, this is no longer a foretaste; this is heaven! I not only feel the climate, but I breathe the fine ambrosial air of heaven, and soon shall enjoy the company." The last words he was heard to utter were, "Glory, glory, glory!" He died in the twenty-fourth year of his age.

FORGETFULNESS OF GOD.—Deut. iv. 23; vi. 10—12; xxxii. 18; Judges iii. 7, 8; 1 Sam. xii. 9; Ps. ix. 17; x. 4; xlv. 17, 20; l. 22; cvi. 21; cxix. 16, 93; Prov. ii. 17; Isa. lxv. 11; Jer. ii. 13, 32; Hos. ii. 13; viii. 14.

"Forgetting of accounts payeth not debts; nay, the interest of a forgotten bond runneth up with God interest upon interest."—*Rutherford*.

FORGETFUL-GREEN.—"Your father had a battle with Apollyon," said Greatheart to Samuel, "at a place yonder before us, in a narrow passage, just beyond Forgetful-green. And, indeed, that place is the most dangerous place in all these parts; for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place, also, where others have been hard put to it. But more of the place when we come to it; for I persuade myself that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought."

ST. PAUL'S CLOAK.—A street preacher in Germany was one day assailed by some opponents, and one person remarked that the Bible was full of fables. The brawler referred to Paul having forgotten his mantle,—

"Pastor B.—That is a passage quite suitable for me, perhaps, also, for you. I am very forgetful. I see here that the great apostle could forget, and this comforts me, and admonishes me also, that I should endeavour to make good what I forget. I thought once like you, and forgot the one thing needful; but I now endeavour not to forget the goodness of God. Have you, brother, *forgotten this?*"

FORMALISTS.—1 Sam. xv. 22; Ps. l. 7—15; Prov. xxi. 3; Eccles. v. 1, 2; Isa. i. 11; lviii. 3, 4; Hosea vi. 6; Matt. xv. 8, 9, 13; Rom. ii. 17—29.

Those who wear the uniform, but do not fight the battles of the Great King.

THE LORD'S PRAYER.—Suppose a person attends church twice every Sunday, and uses it once daily at his own family altar,—the Lord's Prayer is offered by such a one between

700 and 800 times every year. What a fearful witness are its seven petitions against the soul, offered so often, if the offering has been but a mockery,—the utterance of the lips, not the worship of the heart!

**SIX YEARS OF SABBATHS.**—In the same way, in the course of forty years there are 2,080 Sabbaths, or nearly six years of Sabbaths. What will the judgment be, if this long seed-time has been wasted!

**THE CRANES.**—"Rhennus reporteth that he saw in Metz, in Germany, two cranes standing, in silver, upon the altar, into the bellies whereof the priests, by a device, put fire and frankincense, so artificially, that all the fire and smoke came out of the cranes' beaks. A perfect emblem of the public worship of a dead and formal people: the minister puts a little fire into them—they have little warmth of themselves, or sense of true zeal; and as those cranes sent out sweet perfumes at their beaks, having no smell at all thereof in themselves, so they breathe out the sweet incense of prayer and zealous devotion, whereof they have no sense or spiritual understanding at all."—*Spencer*.

**BUNYAN**, in the "Pilgrim's Progress," represents Christian, after he had left the cross and passed by Simple, Sloth, and Presumption, seeing Formality and Hypocrisy come tumbling over the wall. They were born in the land of Vainglory, and were going for praise to Mount Zion. They had not entered in at the narrow gate, as that by all their countrymen was esteemed too far about, and they would fain make a short cut, for which they pleaded custom, foolishly arguing, "If we get into the way, what matter which way we get in?" To which Christian beautifully contrasted his own sure evidences of acceptance at the last:—"When I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back." But when they came to the foot of the steep Hill Difficulty, they turned aside, one into the path called Danger, which led him into a great wood; the other into the path called

Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

**FOUNDATION, CHRIST A.**—Gen. xlix. 24; Ps. cxviii. 22; Isa. xxviii. 16; Zech. iii. 9; Matt. xxi. 42; Acts iv. 11, 12; 1 Cor. iii. 11; Eph. ii. 20; 1 Pet. ii. 6—8:

"An interesting case was that of one aroused to concern during his sermon on 'Unto whom coming as unto a living stone.' As he spoke of the Father taking the gem out of his bosom, and laying it down for a foundation-stone, she felt in her soul, 'I know nothing of this precious stone; I am surely not converted.' This led her to come to speak with him. She was not under deep conviction; but, before going away, he said, 'You are a poor, vile worm; it is a wonder the earth does not open and swallow you up.' These words were blessed to produce a very awful sense of sin. She came a second time, with the arrows of the Almighty drinking up her spirit. For three months she remained in this state, till, having once more come to him for counsel, the living voice of Jesus gave life to her soul while he was speaking of Christ's words, 'If thou knewest the gift of God,' &c., and she went away rejoicing."—*M'Cheyne's Life*.

**FRIENDSHIP.**—Job xvi. 21; Ps. lxxxviii. 8, 18 (acknowledging God's hand); Prov. xvii. 17; xviii. 24; xxvii. 6, 9, 17; Cant. v. 1; Luke xii. 4; John xv. 13—15; 3 John 14.

*False.*—Deut. xiii. 6; Ps. xii. 2; Prov. xxii. 24; xxv. 19; Lam. i. 2; Micah vii. 2—8; Zech. xiii. 6; Matt. xxii. 12; 1 Cor. xv. 33; James iv. 4.

The Jewish economy was eminently adapted to sanctify true friendship, in the three annual feasts, gathering together so many from all parts of the land. See Ps. lxxxiv. 7. "They go from company to company" (marg.), alluding to the companies of fellow-worshippers, who went up to the

holy city, many a time strengthening each other's hands in God.

Cf. also, the sending forth of God's ministers, in all ages, by twos:—Moses and Aaron, Elijah and Elisha, the seventy disciples, the two witnesses; and, in the history of the Church, Luther and Melancthon, Cranmer and Latimer, &c., &c.

“Promises may get friends, but it is performance that keeps them.”

“Better is the ass that carries you, than the horse that throws you.”

“Poor and true is better than rich and false.”

**BEES in SUMMER.**—“So long as there is blossom on the trees, and honey in the blossom, the bees will frequent them in crowds, and fill the place with music, but when the blossom is over, and the honey is gone, the bees too will all disappear. The same happens in the world with men. In the abode of fortune and pleasure friends will be found in plenty; but when fortune flies, they fly along with it. For this reason, let good men be advised to fly to Christ crucified, who never forsakes, in their distress, those who truly seek Him.”—*Gotthold*.

**THE UNSTRUNG LUTE.**—“One evening one of a company of friends despatched a servant to his house for a lute, and, on its being brought to the apartment, it had lost tune, as usually happens to these instruments, when exposed to the changes of weather or atmosphere. While the owner was tightening the strings, Gotthold, who was present, thought within himself, What is sweeter than a well-tuned lute, and what more delightful than a faithful friend, who can cheer us in sorrow with wise and affectionate discourse? Nothing, however, is sooner untuned than a lute, and nothing is more fickle than a human friend. The tone of the one changes with the weather, that of the other with fortune. With a clear sky, and a bright sun, and a gentle breeze, you will have friends in plenty; but let fortune frown, and the firmament be overcast, and then your friends will prove like the strings of

the lute, of which you will tighten ten, before you will find one which will bear the tension, or keep the pitch.”  
—*Gotthold*.

“It is one of the severest tests of friendship to tell your friend of his faults. If you are angry with a man, or hate him, it is not hard to go to him and stab him with words; but so to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words,—that is friendship. But few have such friends. Our enemies usually teach us what we are, at the point of the sword.”—*Beecher*.

THE best cementer of Christian friendship is nearness to Christ. As the spokes of a wheel, the nearer they approach the centre, the nearer they approach each other.

LADY BLESSINGTON.—A person in humble life, who had known her every motion for the last eighteen years of her life, said, “My opinion is, that no woman was ever overwhelmed with such professions of friends, and attachment from so great a number of insincere acquaintance.” How mournfully did her end confirm the testimony! Surrounded in life by the most polished circles of admirers, she died in poverty, almost without a friend. Compare with such a case Ps. xxxvii. 37.

PRESIDENT EDWARDS, when he came to die,—his last words, after bidding his relations good-by, were, “Now, where is Jesus of Nazareth, my true and never-failing Friend?” “And so saying, he fell asleep.”

“DOCTOR, WHAT SHALL I DO?” asked a patient of her medical adviser, “my friends are all out of town.” “You may have one Friend,” was the answer, “who is never out of the way, but ever near and ever true. Jesus is the best Friend, for earth or heaven.”

Ex.—David and Jonathan, 1 Sam. xviii. 1—4; xix. 20; 2 Sam. i. 26. Hushai, David’s friend, 2 Sam. xv. 37. Peter and John, John i. 35—42; Matt. iv. 18—22; Luke v. 10; Mark v. 37; Luke xxii. 7, 8; John xiii. 23—29; xviii. 15, 16; Matt. xvii. 37;

Acts iii. 1 ; iv. 13 ; v. 20 ; viii. 14. Paul and Silas, Acts xv. 40. Aristobulus and Narcissus, Rom. xvi. 10, 11 (marg.).

Cf. Abraham, James ii. 23. Moses, Exod. xxxiii. 11. John Baptist, John iii. 29. Lazarus, John xi. 11.

**FRUGALITY.**—Luke xvi. 1, 2 ; John vi. 12.

“A penny saved is a penny gained.”

“He sups ill who eats all at dinner.”

“**NEED-NOTS.**”—Baxter used to make it one of his rules,—“Spend nothing upon ‘need-nots.’”

### **GAMBLING.**

“The best throw of the dice is to throw them away.”

**MRS. NEWELL.**—Nearly fifty years ago a young man was appointed preceptor of the Bradford Academy, who had just become interested in religion. He was invited to attend a social party, and after a time cards were brought out. This much tried him ; but he felt bound to be decided, and left the room for another, especially as some of his own pupils were of the party. Some of the young ladies soon inquired where was the preceptor ? They all then gathered round him, and he stated his reasons, which led to a conversation upon religion. Harriet Attwood, afterwards Mrs. Newell, one of the first missionary company who went from America, traced her conversion to that conversation ; and the preceptor himself has been a faithful pastor of a church in New Hampshire for more than forty years.

**GIFTS** (compared with Grace).—Luke x. 20 ; Rom. xii. 6 ; 1 Cor. xii. 4, 28—31 ; xiii. 1, 2 ; xiv. 1.

**DIFFER**, as God has given to every one his sphere. Joshua fights in the valley, whilst Moses prays on the Mount ; Barnabas is a son of consolation, James and John are Boanerges, the sons of thunder.

[NOTE.—It is a great thing for every man to know his



gift, and improve it. "The right man in the right place,"—always, however, "putting first things first."]

THE CORINTHIAN CHURCH seems to have abounded above all the Apostolic Churches, in the richness and variety of gifts; yet it was the most unfruitful and most divided. I Cor. xiv. 26; i. 7; and i. 11—13; iii. 3.

GIFTS WITHOUT GRACE are often only a fair glove to cover a foul hand; grace hath the clean hand and pure heart. Ps. xxiv. 4. They are like Uriah's letter, who carried his own death-warrant with him; or, like a long row of ciphers without a unit before them, looking large, but having no real value.

"GIFTS may decay and perish,—they do not lie beyond the reach of corruption; indeed, grace shall never perish, but gifts will. Grace is incorruptible, though gifts are not. Grace is 'a spring, whose waters fail not;' but the streams of gifts may be dried up. If grace be corruptible in its own nature, as being but a creature, yet it is incorruptible in regard of its conserver, as being the *new* creature. He that did create it in us, will conserve it in us. He that did begin it, will also finish it. Gifts have their root in nature, but grace hath its roots in Christ; and therefore, though gifts may die and wither, yet grace shall abide for ever. Now, if gifts are perishing, then, though he that hath the *least* grace is a Christian, he that hath the greatest gifts may be *but almost* a Christian."—*Mead*.

BALAAM, SAUL, CAIAPHAS, &c., all had prophetic or other gifts; yet, not having grace, what profit was it to themselves or others?

GOD.—Exod. xv. 11; xx. 2, 3; Deut. iv. 35; vi. 4; xxxiii. 26; Job xi. 7—9; xxvi. 14; xxxvii. 23; Isa. xliii. 10; xlv. 6; Matt. xix. 17; John i. 18; iv. 24; Rom. xi. 33; 1 John i. 5; iv. 8.

"THE BEING whose centre is everywhere, but whose circumference is nowhere." He who may be at once

easily apprehended by the lowest of His spiritual children, and yet cannot be comprehended by the highest of His seraphim.

ONE of the most ancient hieroglyphic representations of God was the figure of an eye upon a sceptre, to denote that God sees and rules all things.

THE EGYPTIAN hieroglyphic was a winged globe and a serpent coming out of it; the globe to signify God's eternity, the wings His active power, and the serpent His wisdom.

THE THRACIAN emblem was a sun with three beams; one shining upon a sea of ice, and melting it; another upon a rock, and melting it; and a third upon a dead man, and putting life into him.

"It is a deep and difficult thing to conceive properly of God in our thoughts of Him, but especially in our addresses to Him: thus much we know, that, as it is revealed He is a Spirit, we should banish from our minds every idea of His having any form or shape whatever, and only think of Him as an infinitely glorious and unlimited Being. Our heart should adore a spiritual Majesty which it cannot comprehend, and, as it were, lose itself in His infinitude. We must believe Him great without quantity, omnipresent without place, everlasting without time, and containing all things without extent; and when our thoughts are come to the highest, let us stop, wonder, and adore."—*Bp. Hall*.

A HEATHEN PHILOSOPHER once asked a Christian,— "Where is God?" The Christian answered, "Let me first ask you, 'Where is he not?'"—*Arrowsmith*.

SIMONIDES, the philosopher, being requested to describe God, asked a week to think of it; and, after that, a month, and then a year; then, being still unable, he declined the task, declaring that the more he thought of so great a Being, the less he was able to describe Him. The Christian feels the same, nay, greater awe; but he has been permitted to see God revealing Himself. John i. 18.

AN ARAB, when one day the question was put, "How do you know there is a God?" turned with apparent indignation upon the questioner, and replied, "How do I know whether a man or a camel passed my tent last night?" His own footprints are the best evidence of the existence and character of Jehovah.

"THE CHARACTER of God is but little seen but from Revelation. Redemption, that is the glass which reflects its true beauty. Look at the light of day; it presents one uniform and undistinguished and unbroken mass of light. The many beautiful rays and colours which united together to form that light are lost and hid from our eyes. It is science only that has discovered to us this fact. But when we take the prism, and cause this apparently simple and uncompounded light to pass through its sides, we are charmed with the beauty of its rays, the richness and variety of its colours. So when we turn away from the glass which Redemption holds up, how many of the attributes of God are hid from us! That it is which (as the prism separates and untwists the rays of light) brings to light the hidden glories of the Godhead. There it is His justice and mercy, his holiness and purity and love beam, and, like rays of light, pour their effulgence on our astonished sight; and the Almighty shines forth in all the glory and beauty of these attributes now manifested and revealed to His creation."—*Salter*.

"THE EYE is qualified to receive delightful impressions from the objects of creation seen in reflected light. But there is a point at which the eye fails,—the direct approach to the meridian sun. So it is with reason,—the moral eye of man. It is qualified to examine the creation around us, and to draw arguments from observations on creatures; but where it approaches God, it fails, and must veil itself before the incomprehensible splendour of that bright luminary. When any process takes place upon the organs of the natural eye, enabling it to delight in a direct look at the sun, such process resembles true, spiri-

tual conversion, and then the individual is enabled to gaze on the eternal Source of light and love, even God Himself."—*Ibid.*

"IF GOD BE FOR US, WHO CAN BE AGAINST US?" When Antigonus was ready to engage in a sea-fight with Ptolemy's armada, and the pilot cried out, '*How many more they are than we!*' the courageous king replied, '*'Tis true if you count their numbers; but for how many do you value me?*' One God is sufficient against all the combined forces of earth and hell. We are, therefore, commanded to cast all our care on Him, for He careth for us."—*Spencer.*

"HOW MANY Gods are there?" was said to a little boy. "One." "How do you know there is only one?" "Because there is no room for more, for the one God fills heaven and earth."

GOSPEL.—Matt. xxiv. 14; Mark i. 14; xvi. 15, 16; Luke ii. 10, 11; Acts xx. 24; Rom. i. 16; ii. 16; xv. 29; 1 Cor. i. 17; ix. 17; 2 Cor. iv. 3—6; Gal. i. 8; Eph. i. 13; vi. 15, 19; Phil. i. 27; Col. i. 5; 1 Thess. i. 5; 2 Thess. i. 8; 1 Tim. vi. 3; 2 Tim. i. 10—13; Heb. iv. 2; James i. 25; 1 Pet. iv. 6; Rev. xiv. 6.

Matt. xi. 5, "The poor have the Gospel preached to them."

"Think not that the beauties of this world are for the rich and great alone. The illuminated drawing-room, the greenhouse, and the hothouse, they are theirs; but the quiet moonlight, the nightly heavens, with their multitude of shining worlds; the sun, spreading his splendour over a sky of cloudless blue, or lighting up the clouds of evening with a thousand gorgeous hues; the air, perfumed in its passage over fields and heath; the lovely flowers of the wild and hedge-row,—these are provided by a beneficent God for rich and poor alike. And who would leave these for the painted gaities of art? So the blessings of the Gospel are not for the learned alone. They may taste the beauties of the inspired poetry better, and penetrate more deeply into

the few obscurities of Holy Writ; but the comforts of the Bible,—pardon of sin, reconciliation with God, peace and holiness, and heaven,—these are for all; these gladden the heart of the labourer at his toil, of the patient of an hospital on his dying bed. And beware, then, how thou quit these Divine consolations for all that learning can offer.”—*Salter*.

2 Cor. ii. 16, To the one “we are a savour of death unto death; and to the other, the savour of life unto life.”

“See here what different effects the Gospel hath upon the children of men, even as the sun hath in respect of his hot beams; *i.e.*, if it shines upon wax, it softens that; but if it shines upon clay, it hardens that. Also, it shines upon a garden, and causeth the herbs and flowers thereof to send forth a fragrant scent; it shines upon a filthy dunghill, and what a loathsome stench doth the same beam produce! So the Gospel sun makes the hearts of believers soft and tender; but it tends (through sin and Satan’s temptations) to make the hearts of some wicked men more hard. ‘The Gospel is a savour of life unto life unto some, and of death unto death unto others.’”—*Spencer*.

1 Pet. i. 12, “Which things the angels desire to look into.”

“The interest felt by the angels in all that concerns the Gospel and the eternal interests of men, put on their probation, form a very humbling contrast to our cold indifference in what concerns us much more nearly than them. It is as if a ship, nearing a lee-shore in the midst of tremendous breakers, while every inhabitant of the neighbouring coast was watching her progress with beating hearts, and longing to see her delivered, the passengers and crew should pursue their wonted amusements, or, hanging over the straining sides, idly speculate on the number of billows, and sport with the raging foam. Alas! with the hosts of heaven there is all sympathy and intense interest; with perishing men, all apathy and madness.”—*Christian Lady’s Magazine*.

“The Gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and as in the frigid. It does not seem to be

scorched by heats, or benumbed by cold. Age does not diminish the freshness of its bloom ; soil does not affect its nature ; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it still shooting up the same plant of renown, the same vine of the Lord's right-hand planting, the same 'tree of life,' raised up from the beginning of time, 'whose leaves were for the healing of the nations,' and under which all kindreds, and tribes, and tongues, and people shall one day rejoice, when privileged to take shelter under its all-covering shade, and draw refreshing nourishment from its perennial fruits."—*Dr. Duff.*

**GREENLAND MISSION.**—"It is well known that the Moravian missionaries in Greenland laboured for several years without any apparent success. They seem to have thought, with many in the present day, that they should first instruct the natives in the existence of God, the creation of the world, the nature of their souls, &c. ; and all this they did without exciting any degree of attention. On one occasion, however, while one of these good men was occupied in translating the Gospels, he was visited by a number of these savages, who were desirous of knowing the contents of the book. He began an address to them by giving them some general scriptural instruction, and then slid into an account of the sufferings of Jesus ; reading them the account of His agony, and speaking much of the anguish which made Him sweat great drops of blood.

"Now began the Spirit of God to work. One of these men, named Kaiarnack, stepped forward to the table, and said, in an earnest and affecting tone, 'How was that ? Tell me that once more, for I would fain be saved too.'

"Never had such language been heard from a Greenlanders before. A full statement of the Gospel was given. This man became indeed converted to God, and eminently useful. A change took place in the general character of

the preaching of the brethren, and their subsequent success is well known."

### GRACE.

Ascribed to God, 1 Pet. v. 10. Christ, Ps. xlv. 2; John i. 14, 16, 17; Rom. v. 15. Holy Spirit, Zech. xii. 10; Heb. x. 29; Ps. lxxxiv. 11; Zech. iv. 7; Acts xx. 24; Rom. iii. 24; iv. 4; v. 8, 20, 21; vi. xi. 5, 6; 1 Cor. i. 4; xv. 10; 2 Cor. viii. 9; xii. 9; Eph. i. 6, 7; ii. 4—10; 2 Tim. i. 9; Titus ii. 11; Heb. iv. 16; xii. 15—28; 1 Pet. i. 13; v. 5; 2 Pet. iii. 18; Jude 4; Rev. xxii. 21.

John xv. 29, "They hated me without a cause."

The word *δωρεάν* here used is the same as in Rom. iii. 24, "being justified *freely* by his grace;" and affords an apt illustration of Divine grace. As there was no cause in Christ that the Jews should hate *him*, so there was no cause in us; no merit, no desert that He should love *us*. Wickliffe's prayer was as expressive as quaint, "Lord, save me *gratis*."

Heb. xiii. 25, "Grace be with you all. Amen."

2 Pet. iii. 18, "But grow in grace," &c.

Rev. xxii. 21, "The grace of our Lord Jesus Christ be with you all. Amen."

The last words of the three apostles, St. Paul, Peter, and John (as their books stand in our Scriptures), are all of grace. In their supposed chronological order, they speak of Christ (2 Tim. iv. 22; 2 Pet. iii. 18; John xxi. 25). Cf. Mal. iv. 6 (the close of the Old Testament and the New).

"As the word *mercy*, in its primary signification, has relation to some creature, either actually in a *suffering* state or obnoxious to it; so *grace*, in its proper and strict sense, always presupposes *unworthiness* in its object. Hence, whenever anything valuable is communicated, the communication of it cannot be of *grace*, any further than the person on whom it is conferred, is considered as *unworthy* by him who confers it. For, so far as any degree of worth appears, the province of grace ceases, and that

of equity takes place. Grace and worthiness, therefore, cannot be connected in the same act, and for the same end. The one must necessarily give place to the other, according to that very remarkable text,—“If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.” As an elegant writer (Hervey) observes, “It is not like a fringe of gold, bordering the garment; nor like an embroidery of gold, decorating the robe; but like the mercy-seat of the ancient tabernacle, which was *gold—pure gold—all gold throughout.*”—*Booth.*

“THE *notion* of free grace may make persons dissolute, but the *sense* of it restrains from sin. . . . Saul was not so free in persecuting Christ, as Christ was in pardoning Paul. The goodness of God respects our emptiness, the grace of God our sinfulness, and the mercy of God our unworthiness. There is grace in the desire of grace, as there is sin in the desire of sin. Grace is an immortal seed, cast into an immortal soil, that brings forth immortal fruit.”—*Mason.*

“IF GOD (says Mr. Hooker) should make us an offer thus large:—Search all the generations of men since the fall of Adam, find one that has done only *one* action which has past from him pure, without any stain or blemish at all, and for that one man’s only action, neither men nor devils shall be tormented,—do you think any one person could be found that has done one such perfect action? We firmly believe not; and if so, then all must be of free grace. It is the peculiar glory of Gospel grace to humble every believer in the dust, and from gratitude and love to produce the best obedience.”—*Venn.*

“HAD I all the faith of the patriarchs, all the zeal of the prophets, all the good works of the apostles, the constancy of the martyrs, and all the flaming devotion of seraphs, I would disclaim them all in point of dependence, and rely only on free grace. I would count all but



ding and dross when put in competition with the infinitely precious death and meritorious righteousness of my dear Saviour Jesus Christ; and if ever a true and lasting reformation of manners is produced amongst us, it must (under the influences of the Eternal Spirit) be produced by the doctrines of free grace. Till these doctrines are generally inculcated, the most elegant harangues from the pulpit, or the most correct dissertations from the press, will be no better than a pointless arrow, or a broken bow."

—*Hervey.*

"HOLINESS and diligence in all our lawful employments are not superseded by the freeness of God's grace; as, when a schoolmaster teaches a boy gratis, we all know that the youth cannot attain to learning without some application of his own, and yet it does not therefore cease to be free on the teacher's part; nor is his favour and kindness the less, because attention and diligence are necessary on the part of the learner."—*Dr. Arrowsmith.*

"WE are apt to suppose that God is such a one as ourselves. If we wish to enjoy the patronage of a great man, we very naturally think we must say or do something that may acquire his esteem, and recommend us to his notice. Thus would we also treat with God; when, alas! the plain truth is, we can have, and say, and do nothing that He approves, unless He himself give it of His free grace, and work it in us by His Spirit."—*Salter.*

"GRACE is the same Divine principle in all God's children, how various soever it may seem on account of their different tempers, abilities, or advancement in religion. If you draw water out of one and the same well with vessels of different metal, one of brass, another of copper, a third of tin, and another of earth, the water may seem at first to be of a different colour, but when the vessels are brought near to the eye, it is the same, and the taste of the water has the same relish.

"DEI GRATIA."—"An officer, during an engagement,

received a ball which struck him near his waistcoat pocket, where a piece of silver stopped the progress of the nearly spent ball. The coin was slightly marked at the words 'Dei gratiâ.' This providential circumstance deeply impressed his mind, and led him to read a tract, which his beloved and pious sister gave him on leaving his native land, entitled, 'The Sin and Danger of neglecting the Saviour.' This tract it pleased God to bless to his conversion. Truly the ways of God are wonderful, and in none more than the salvation of sinners."—*Cope.*

THE DELUSION.—A clergyman once represented the conduct of awakened sinners towards God's offers of gratuitous salvation thus :—"A benevolent and rich man had a very poor neighbour, to whom he sent this message,—'I wish to make you the gift of a farm.' The poor man was pleased with the idea of having a farm, but was too proud at once to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger ; but his pride was great. At length he determined to visit him who had made the offer. But a strange delusion about this time seized him, for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man, 'I have received your message, and have come to see you. I wish to own the farm, but I wish to pay for it. I will give you a bag of gold for it.' 'Let us see your gold,' said the owner of the farm. 'Look again, I do not think it is even silver.' The poor man looked, tears stood in his eyes, and his delusion seemed to be gone ; and he said, 'Alas ! I am undone ; it is not even copper. It is but ashes. How poor I am ! I wish to own that farm, but I have nothing to pay. Will you give me the farm ?' The rich man replied, 'Yes ; that was my first and only offer. Will you accept it on such terms ?' With humility, but with eagerness, the poor man said, 'Yes ; and a thousand blessings on you for your kindness.'"—*Dr. Plumer.*

"SAMMY'S PART.—There was a poor man whose intellectual faculties had not advanced in harmony with his physical growth, and for this reason his infantile name had been perpetuated in his manhood. But "God hath chosen the foolish things of the world to confound the wise."

"In a period of religious awakening, Sammy thought himself a subject of the work, and, with others, presented himself for admission to the Church. The office-bearers hesitated, on the ground that he might not have sufficient capacity to comprehend the doctrines of the Gospel, and the evidences of conversion. They concluded, however, to examine him, and began with the subject of regeneration.

"'Do you think, Sammy,' said the pastor, 'that you have been born again?'

"'I think I have,' was the answer.

"'Well, if so, whose work is that?'

"'Oh, God did a part and I did a part.'

"'Ah! what part did you do, Sammy?'

"'Why, I opposed God all I could, and He did the rest.'

"The result of the examination was that, so far as they could judge, the Holy Spirit had been Sammy's theological teacher, and had indeed created him anew in Christ, 'not of works, lest any man should boast.'"—*Christian Treasury*.

REV. J. W. FLETCHER, OF MADELY.—"Having rendered some services to Lord North, the Prime Minister, during the American war, he received a polite communication from that nobleman, desiring to know if he stood in need of anything which it was in his power to bestow. Mr. Fletcher modestly replied,—'He was sensible of the Minister's kindness, but he only wanted one thing, which he could not grant him, and that was more grace.' It is a high attainment to prefer the grace of God to earthly honours and emoluments. None but God, the author of grace, can incline the heart to this."—*Cope*.

JAMES LAING, a Scotch boy (whose history is related in M'Cheyne's "Life"), when near death, Mr. Miller, of Wallacetown, asked him,—“Would you like to get better?” He answered, “I would like the will of God.”—*Mr. M.* “But if you were getting better, would you just live as you did before?”—*James.* “If God did not give me His grace, I would.”

**GROWTH IN GRACE.**—Job xvii. 9; Ps. xcii. 12; Prov. iv. 18; Hos. vi. 3; xiv. 5—7; Mal. iv. 2; Luke xvii. 5; John xv. 2, 8; Rom. i. 17; Eph. iv. 15; Phil. i. 9; Col. i. 10; ii. 6, 7; 2 Thess. i. 3; Heb. v. 12—14; vi. 1; 1 Pet. ii. 2; 2 Pet. i. 5—11; iii. 18.

*Like Seed.*—Growth after burial, John xii. 24—imperceptible—sun—rain.

„ *Trees.*—Palm—cedar—vine, Ps. xcii. 12; Hos. xiv. 5—7 (spreading in every direction—downwards—upwards—on every side—growing as the lily, for beauty—the cedar, for vigour, extent, and fragrance—the vine, for fruitfulness . . . ).

„ *A building.*—Eph. ii. 20—22.

„ *The body.*—Eph. iv. 15, 16—by the proportionate and gradual increase of every part.

„ *The path of the sun.*—Prov. iv. 18—gradually rising to the meridian, though often hidden by clouds and mists.

„ *The possession of Canaan.*—Obtained “by little and little,” Exod. xxiii. 29, 30; Josh. xiii. 1.

„ *Polishing metal.*—First there is an opaque, dark substance, neither possessing nor reflecting light; presently, as the polisher plies his work, you will see here and there a spark shooting forth; then a broad surface of increasing light, till, by-and-by, the workman may see his own face clearly reflected as in a sheet of glass.

Like *The rising tide*.—Imperceptible in its advances, except when compared at some intervals—apparently ebbing and flowing, and making little way—amidst much fretting and foaming, going back as often as advancing, yet really making sure progress, until it has reached the full height, and covered the shore.

There is nothing more fatal to piety than the idea that it is a fixed point,—that conversion is safety. “I am converted, and therefore I am safe.”

We must estimate relatively—as we consider the burden a man bears, as well as the pace he runs. “Watch and pray against failures,” says Mrs. Hawkes; “but take heed of desponding under them. Be content to travel as you are able. The oak springs from the acorn, but does not become a tree at once. Because the stage-waggon cannot travel to York as fast as the stage-coach can, would you say it will never get there? The mushroom springs up in a night; but what is a mushroom? Do not be satisfied to be a dwarf; but remember that there must be time to grow.”

SWELLING and GROWING are things very frequently confounded, yet essentially different. The one is the effect of disease, the other the sign of health. There may be a swelling of our hand or foot, or some other part of the body, but this is unnatural. So there may be an enlargement of the unrenewed mind in knowledge, or zeal, or great pretensions; but “knowledge puffeth up.” “Great swelling words of vanity” are the mark of those who “walk after the flesh.” (2 Pet. ii. 10, 18.)

CECIL says,—“Growth in grace manifests itself by a simplicity, that is, a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience, and less scrupulosity; there will be more peace, more humility. When the full corn is in the ear, it bends down because it is full.”

SIMEON.—“Religion, in its rise, interests us almost exclusively about ourselves; in its progress, it engages us

about the welfare of our fellow-creatures ; in its more advanced stages, it animates us to consult in all things, and to exalt, to the utmost of our power, the honour of our God."

NEWTON has entered fully into the subject in his three admirable letters,—Grace in the Blade ; Grace in the Ear ; Grace in the Full Corn in the Ear. The chief characteristic marks he assigns to these three states are, *desire, conflict, and contemplation.*

Of the first,—*desire*, he says,—

"A is not without knowledge, yet this state is more usually remarkable for the warmth and liveliness of the affections. On the other hand, as the work advances, though the affections are not left out, yet it seems to be carried on principally in the understanding. The old Christian has more solid, judicious, connected views of the Lord Jesus Christ, and the glories of his person and redeeming love. Hence his hope is more established, his dependance more simple, and his peace and strength (*cæteris paribus*) more abiding and uniform, than in the case of a young convert ; but the latter has, for the most part, the advantage, in point of sensible fervency. A tree is most valuable, when laden with ripe fruit, but it has a peculiar beauty, when laden with blossom. It is spring time with A. He is in bloom ; and, by the grace and blessing of the Heavenly Husbandman, will bear fruit in old age. His faith is weak, but his heart is warm. He will seldom venture to think himself a believer, but he sees, and feels, and does those things which no one could unless the Lord was with him. The very desire and bent of his soul is to God, and to the Word of his grace. His knowledge is but small, but it is growing every day."

Of the second,—*conflict* :—

"I apprehend that in the state of B, that is, for a season after we have known the Lord, we have usually the most sensible and distressing experience of our own evil natures.

"By a variety of exercises through the overruling and edifying influences of the Holy Spirit, B is trained up, in a growing knowledge of himself and of the Lord. He learns to be more distrustful of his own heart, and to suspect a snare in every step he takes. The dark and disconsolate hours which he has brought upon himself in times past make him doubly prize the light of God's countenance, and teach him to dread whatever might grieve the Spirit of God, and cause Him to withdraw again. The repeated and multiplied pardons which he has received increase his admiration of, and the sense of his obligations to, the rich, sovereign, abounding mercy of the Covenant. Much has been forgiven him, therefore he loves much, and therefore he knows how to forgive and to pity others. He does not call evil good, or good evil; but his own experience teaches him tenderness and forbearance. He experiences a spirit of meekness towards those who are overtaken in a fault, and his attempts to restore such are according to the pattern of the Lord's dealings with himself."

Of the third,—*contemplation* :—

"C has attained clearer, deeper, and more comprehensive views of the mystery of redeeming love, of the glorious excellency of the Lord Jesus, in his person, offices, grace, and faithfulness; of the harmony and glory of all the Divine perfections manifested in and by Him to the Church; of the stability, beauty, fulness, and certainty of the Holy Scriptures; and of the heights, depths, lengths, and breadths of the love of God in Christ. Thus, though his sensible feelings may not be so warm as when he was in the state of A, his judgment is more solid, his mind more fixed, his thoughts more habitually exercised upon the things within the veil. He grows especially in three things,—

"1. *Humility*.—A and B know that they ought to be humbled, but C is truly so. . . . From the exercise of this grace he derives two others. . . . The one is submission to the will of God. . . . The other is, tenderness of

spirit towards his fellow-Christians. . . . Here A is usually blameable; the warmth of his zeal not being duly corrected by a sense of his own imperfections, betrays him often into a censorious spirit. But C can bear with A likewise, because he hath been so himself, and he will not expect green fruit to be ripe.

"2. *Spirituality*.—He has learned, with the Apostle, not only to suffer want, but (which is, perhaps, the harder lesson) how to abound. A palace would be a prison to him without the Lord's presence, and with this, a prison would be a palace. From hence arises a peaceful reliance upon the Lord. He has nothing which he cannot commit into his hands, which he is not habitually aiming to resign to his disposal.

"3. A union of heart to the glory and will of God, is another noble distinction of C's spirit. . . . Now, in proportion as we advance nearer to Him, *our* judgment, aim, and end, will be conformable to *his*, and his glory will have the highest place in our hearts."

Ex. St. PAUL. (See *Humility*.) St. PETER.—Cf. his history in the *Gospels*,—zealous, but rash, warm, but self-confident;—in the *Acts*,—humbled, after his fall, and chastened in spirit;—in the *Epistles*,—the ripened saint, waiting for his departure, with calm peace and assured hope. (Cf. also, the marks of humility, in the Gospel of St. Mark, supposed to have been written under his direction, where,—“Everything tending to exalt himself is omitted; everything tending to lower himself is inserted.”—*Gresswell*.) NICODEMUS.—The three stages of his advances in courage.—John iii. 1, 2 (came to Jesus by night); vii. 50 (defended Him before the Pharisees); xix. 39 (took part openly in Christ's burial, when his professed disciples held back through fear).

GUIDANCE, DIVINE.—Ex. xxiii. 20; Ps. xxv. 9; xxxi. 3; xxxii. 8; xxxvii. 23; xlviii. 14; lxxiii. 24; Prov. iii. 5, 6; xi. 3; xvi. 9; xx. 24; Isa. xxx. 21;



xlix. 18; lviii. 11; Jer. x. 23; John x. 4; Acts xvi. 6, 7; 1 Theas. iii. 11.

There are three ways by which God guides his people.—By (1) his Word, (2) his providence, and (3) his Spirit. Ps. cvii. 7.—“He led them forth by the right way.”

Though it was not the nearest way, nor the easiest way, nor the safest way. But it was “the right way,”—right, though rough. Isa. lv. 8, 9.

ISRAEL of old was under God’s peculiar guidance, manifested in three different ways,—the pillar of cloud and fire, to direct their general journeys; the Urim and Thummim, for Aaron to consult, in particular cases (Numb. xxvii. 21),—and wise counsellors, guided by God, in individual and smaller matters, as Moses (Ex. xviii. 15, Numb. ix. 6—8, &c.), Hobab (Numb. x. 31). It is remarkable that several cases occurred, where they acted without consulting God, and always suffered for it. (See Joshua ix. 14, 16; Numb. xiv. 40—45.)

With reference to the first of these modes of guidance, Scott, the Commentator, says:—

“In allusion to this special guidance of Israel, many pious persons use the expression, ‘moving of the cloud,’ as denoting the providential and gracious direction which God now affords his people; and, doubtless, it is very allowable thus to accommodate and apply these *typical* passages to our own circumstances, provided it be done with sobriety, judgment, and caution. But we should be careful not to introduce a new rule of duty; or give occasion to error, uncertainty, or enthusiasm, by a vague and indeterminate use of such allusions. We are not under the same evident infallible guidance that Israel was; the Word of God, soberly explained, is our only, and our sufficient, rule of duty; and in understanding it, and in applying general precepts to particular circumstances, good counsel, fervent prayer, and a careful observance of Providence should be employed. Some things are always our duty, when we have opportunity and ability; and these

need no other direction. Other things are lawful in themselves ; but it may be doubtful whether, in our case and situation, they are advisable ; that is, whether they are likely, all things considered, to conduce to the glory of God and our own real good. When, after mature consultation and fervent prayer, such matters *still remain doubtful*, the events of Providence—yea, perhaps, a prevailing bias of mind—may be of some weight in the decision, especially in cases where self-denial must be exercised, and danger encountered. But, when any undertaking is evidently wrong, or plainly inexpedient, or unadvisable, in the opinion of impartial judges, and yet the inclination leads that way,—in this case, that which men call ‘the moving of the cloud,’ or the opening of Providence, is generally no more than a temptation of Satan. The suggestions of that Enemy are often mistaken for Divine impressions, and men fancy they are following the Lord, when they are gratifying their own wayward inclinations.”—*Scott’s Commentary*, Exod. xl.

“TAKE God into thy counsel. Heaven overlooketh hell ; God can at any moment see what plots are hatching there against thee.”—*Gurnall*.

“THE Christian must in all his ways have three guides, —Truth, Charity, and Wisdom ; Truth, to go before him ; Charity and Wisdom, on either hand.”—*Hall*.

“I BELIEVE that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light. One indulged sin may so cloud the sky, that it spreads a mist, so that to see what God is doing is impossible.”—*A. L. Newton*.

HOW MAY WE EXPECT DIVINE GUIDANCE to be MANIFESTED ?—See a striking letter of JOHN NEWTON’S (“Omicron,” Letter xxviii.)

Some look for direction by,—

1. The *lot*.—“It is true the Scripture, and indeed right reason, assure us, that the Lord disposes the lot ; and there are several cases recorded in the Old Testament, in

which lots were used by Divine appointment ; but I think neither these, nor the choosing Matthias by lot, are proper precedents for our conduct.

2. "Some, when in doubt, have *opened the Bible* at a venture, and expected to find something to direct them, in the first verse they should cast their eye upon. It is no small discredit to the practice, that the heathen who knew not the Bible, used their favourite books in the same way.

3. "A *sudden strong impression* of a text has been by many accepted as an infallible token of Divine guidance." But by this, "a person may be unwarily misled into great evils and gross delusions ; and many have been so. There is no doubt but the Enemy of souls, if permitted, can furnish us with Scripture in abundance, in this way, and for these purposes.

4. "Some persons judge of the nature and event of their designs by the *freedom* which they find in *prayer*." But "self is deceitful, and when our hearts are much fixed and bent upon a thing, they may put words and earnestness into our mouths."

5. "A remarkable *dream* has sometimes been thought as decisive as any of the foregoing methods of knowing the will of God." But, though all these methods may be, and have been, used by God, for communicating his will, they are not the rule. "The promises are not made to those who dream, but to those who watch."

Upon the whole, then, "in general, God guides and directs his people, by affording them, in answer to prayer, the light of his Holy Spirit, which enables them to understand and to love the Scriptures. The Word of God is not to be used as a lottery ; nor is it designed to instruct us by shreds and scraps, which, detached from their proper places, have no determined import ; but it is to furnish us with just principles, right apprehensions to regulate our judgment and affections, and thereby to influence and direct our conduct. . . . In particular cases, the Lord opens and shuts for them, breaks down walls of difficulty

which obstruct their path, or hedges up their way with thorns, when they are in danger of going wrong, by the dispensations of his providence. They know that their concerns are in his hands; they are willing to follow whither and when He leads, but are afraid of going before Him. Therefore, they are not impatient; because they believe, they will not make haste, but wait daily upon Him in prayer; especially when they find their hearts most engaged in any purpose or pursuit, they are most jealous of being deceived by appearances, and dare not move farther or faster than they can perceive his light shining upon their paths."

### HABIT.

"One year's seeding, nine years' weeding."—*Proverb.*

"The diminutive chains of habit are generally too small to be felt, till they are too strong to be broken."—*Dr. Johnson.*

"How many habits and opinions do we begin from impulse, and persevere in from indolence!"—*Danby.*

"Like *flakes of snow*.—The seemingly unimportant events of life succeed one another, as the snow gathers together; so are our habits formed. A single flake produces no material change, but, as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the element of mischief, which pernicious habits have brought together, by imperceptible accumulations, overthrows the edifice of truth and virtue."—*Jeremy Bentham.*

"Little habits drive nails into our coffins."

**HAPPINESS.**—Deut. xxxiii. 29; Job v. 17; Ps. i.; xxxvi. 8; lxxiii. 5; lxxiii. 25; cxxvii. 5; cxxviii.; cxliv. 15; cxlvi. 5; Prov. iii. 13, 17; xiv. 21; xxviii. 14; xxix. 18; Hab. iii. 17—19; Luke xii. 15; John xiii.

17; Rom. xiv. 22; Phil. iv. 10—12; James v. 11; 1 Pet. iv. 10—12.

Some persons' happiness has no present tense. They are always full of dark forebodings; their sky is always clouded.

"Happiness is not the end of life, but character is."—*Beecher*.

(See *Character*.)

"It is impossible to churn happiness out of a chest of gold; it will never come. You can never make unfading crowns of fading flowers."—*Case*.

"He enjoys much who is thankful for little. A grateful mind is a great mind."—*Secker*.

"THERE are three things which, if Christians do, they will find themselves mistaken:—If they look for that in themselves, which can only be found in another,—perfect righteousness; if they look for that in the Law, which can only be found in the Gospel,—mercy; if they look for that on earth which is only to be found in heaven,—perfection."—*P. Henry*.

JOHN NEWTON used to say, "I see in this world two heaps, of human happiness and misery. Now, if I can take but the smallest bit from the one heap, and add it to the other, I carry a point. If, as I go home, a child dropped a halfpenny, and if, by giving to it another, I can wipe away its tears, I feel that I have done something; and I should be glad indeed to do greater things, but I will not neglect this."

SYDNEY SMITH recommends it as a rule, to try to make at least one person happy every day, and adds the calculation,—Take ten years, and you will have made 3,650 persons happy, or brightened a small town, by your contribution to the fund of general joy.

JOHN HOWARD, the philanthropist, in the midst of his constant perils and dangers, wrote from Riga,—“I hope I have sources of enjoyment that depend not on the particular spot I inhabit; a rightly cultivated mind, under the power of religion and the exercise of beneficent dis-

positions, affords a ground of satisfaction little affected by *heres and theres.*"

Dr. ARNOLD exclaimed, on the review of the past, "I have enjoyed almost a *fearful* amount of happiness."

H. MARTYN.—"I fear I have not learned the secret of true happiness—a poor and contrite spirit."

SUNSHINE.—"The day had been overcast; suddenly the sun shone out, and a little patch of sunshine brightened the corner of the carpet. Immediately Tray got up, and, with a wise look, trotted to the bright place, and laid himself in it. 'There's true philosophy,' said George; 'only one patch of sunlight in the place, and the sagacious little dog walks out of the shadow to roll himself in the brightness.' Let not Tray's example be lost upon us; but wherever there shall shine one patch of sunlight, let us enjoy it."—*Children's Paper.*

HARDNESS OF HEART.—Ex. iv. 21; ix. 14; xxxii. 9, 10; Josh. xi. 20; Job ix. 4; xvii. 4; Ps. lxxxi. 12 (marg.); Prov. xxviii. 14; xxix. 1; Isa. xlv. 18; xlviii. 4; Jer. v. 3; Ezek. iii. 7; xxxvi. 26; Mark iii. 5; vi. 52; xvi. 14; Rom. ii. 5; ix. 18; 1 Tim. iv. 2; Heb. iii. 8—13.

"A reckless mind—a scared conscience—a hardened heart;—one step more, and—a lost soul."

#### IN BELIEVERS —

"There are times when the soul is conscious of such excessive hardness, such absolute want of feeling, that it is thankful to be wounded; but no one else than God could be trusted."—*A. L. Newton.*

"*Monday, Dec. 27.*—Hardness of heart still continued; occasionally in prayer obtained relief, but all day long tormented with unbelieving thoughts,—the cause of them evidently an inordinate desire of enjoying sensible comfort."—*Hewitson's Journal.*

"God is said to harden the heart when He withholds restraining grace,—to harden when He does not soften.

He is said to make blind when He does not enlighten, as freezing and darkness follow upon the absence of the sun, the source of light and heat."—*Salter*.

THE PALIMPSEST.—Angelo Mario, a Jesuit librarian at the Vatican, made the discovery many years ago, that some of the ancient MSS. had more than one layer of writing upon them. By certain chemical experiments, he succeeded in making legible the ancient writing. Archbishop Whately has suggested the theory, now generally admitted, that this was done on account of the expensiveness or scarcity of parchment in the middle ages. De Quincy, in his "Confessions," has given us a chapter on the subject, applying it to signify different layers of thought and emotion that have at different times passed upon the heart, and become apparently covered over completely with some other. So is it with the hardened sinner. How many a layer of conviction after conviction and partial reformations has he known, yet still how thick a case covers his hardened heart!

"PAST FEELING."—"A faithful pastor relates the following fact:—"I once entered a farm-house, on a chilly November evening, and spent an hour in personal religious conversation with its inmates. The aged father of the family—a most kind and amiable man—followed me to the door, and stopped me at the porch. He took me by the hand, and most deliberately said, "I thank you for this visit, and hope it will not be the last. As you have just commenced your labours among us, I wish to give you a word of advice, based on my own experience,—*Let us old people alone*, and devote your labours to the youth of your flock. Forty years ago I was greatly anxious about my soul. Many were then converted; but I was not one of them. And now for years I have not *had a single feeling* on the subject! I know that I am a lost sinner. I know that I can only be saved through Jesus Christ. I feel persuaded that when I die *I am lost!* I believe all you preach, but I feel it no more than if I were a block of marble. I expect to live and die just as I am. So leave

us to ourselves, and our sins, and give your strength to the work of saving the young." I remembered that incident, and watched the progress of that man. His seat was rarely vacant in the sanctuary; but he was a true prophet of his own fate. He lived as he predicted, and so he died. We laid him down at last in his hopeless grave, in the midst of a congregation over whom God had so often opened windows in heaven.' He was joined to his idols; God let him alone."—*Rev. J. L. Cuyler.*

Ex. Pharaoh, Sihon (Deut. ii. 30); Ahab, Zedekiah (2 Chron. xxxvi. 13); Belshazzar (Dan. v. 20); Judas.

HARVEST.—Gen. viii. 22; Lev. xix. 9, 10; xxiii. 10—14; Deut. xxiv. 19; Ps. cxxvi. 6; Prov. iii. 9; x. 5; Isa. ix. 3; Jer. v. 24; Acts xiv. 17.

Ex. xxxiv. 21.—"Six days shalt thou work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest."

"That is, 'You shall not violate the Sabbath, because it is harvest.' I have heard persons say, 'It has been six days very wet; the corn is standing, and Sunday happens to be a bright, sunny day,' and they say, 'We ought to go and cut down the corn on the Sabbath-day.' Here is a provision for this very possibility: God says, 'Even in harvest and earing time you shall still keep the Sabbath sacred to God.' And I have noticed, although I admit my observation has been very limited, that that man who has cut down his corn on the Sunday, in order to get it in well, did not succeed one whit better in the long run than he that observed the Sabbath as holy, and waited for sunny week-days, in order to do his week-day work."—*Dr. Cumming.*

Under the Jewish economy the law made very striking provision that God should be acknowledged and honoured. Harvest was never to be commenced till the firstfruits had been offered. (Lev. xxiii. 10—14.) No harvest was to be reaped at all in the sabbatical year, or the year of jubilee; teaching a lesson of trust. Under all circumstances, the



Sabbath was to be observed (Ex. xxxiv. 21); and the poor were to be kindly remembered. (Lev. xix. 9, 10; Deut. xxiv. 19.)

**DIORAMA of the HARVEST.**—Who is not familiar with the pleasing and shifting scenes of the diorama? It is a clever way of painting pictures, and letting the light so fall on particular parts—in particular directions, and sometimes throwing out more light, and sometimes less,—that the objects seem to have different appearances at different times. To arrange any picture for the diorama, different lights are needed. Now God's "Word is a lamp unto our feet, and a light unto our path." (Ps. cxix. 105; 2 Cor. iv. 4.) Let us illustrate the harvest by this method, and see what varying truths it presents to the mind:—

1. To produce the first dioramic change in the harvest picture, see it representing the *Word of God*. We must use those Scripture lamps, Matt. xiii. 1—9, 18—23; Mark iv. 1—9, 14—20; Luke viii. 4—8, 11—15; Isa. lv. 8—11. Here we see the Divine seed cast into different places;—the public path—that thin piece in the field, near the gravel pit—there under the hedge, where the thorns and thistles grew, but not the corn, and in the wide, rich, fertile land.

2. Let a change come over our thoughts, and another lamp be taken from God's Word. (Matt. xiii. 24—30, 36—43.) Immediately the bending stalks and the still sheaves represent immortal souls; but oh, how different!—all prepared for the threshing, the winnowing, the sifting, when only real good grain will remain, and the rest be blown away, or burnt.

3. Take a third set of lamps. (1 Cor. xv. 35—45; John xii. 24.) Thus shall it be with the raised and changed bodies of Christ's own. How different to their state now! (Phil. iii. 21.)

4. A fourth change. (Matt. ix. 37, 38; John iv. 35.) "Lift up your eyes, and look on the

fields." Ask any missionary what is their state, and he must have a dull heart who cannot see openings for exertion by the Church, and he must have a dull ear who does not hear the cry, "Come over and help us."

[See a tract entitled, "A Diorama of the Harvest," published by Nisbet and Co.]

A CHRISTIAN FARMER.—"Can I ever forget," says the Rev. F. Storr, "the yearly scene in Mr. Last's harvest-field? On the ripe and golden grain telling that it was time to put in the sickle, intimation was given to me that on such a morning, at such an hour, if God permitted, my presence was requested in the harvest-field. I attended at the time named, and found myself in a group of twelve or fifteen men and lads, with their master at their head, waiting to commence the gathering in of the harvest. But on that farm the Lord of the harvest must first be honoured, ere any sickle be put in. All heads were uncovered as the hymn was given out, and we raised our united voices, emulative of the lark who was carolling on high, in praise to Him who had covered the valleys so thick with corn that they laughed and sang. Prayer was then offered that God might strengthen the hands of the reapers, and preserve them from all evil, both of body and soul. On rising from our knees the sickle was presented to me. I first put it into the corn, and then in every direction they spread, and busily bent to their pleasant task, going forth in the name of the Lord. Thus the hallowing influence of that good man extended to all that he undertook, and to all over whom he had control. I have been assured by one who worked for him for many years, that he never knew an oath to have been sworn on that farm."

LEONARD KEYSER, who was burned at Scherding, in 1527, as a Protestant, when he came near to the stake, exclaimed, as he looked at the crowd, "Behold the harvest! Oh, Master, send forth thy labourers."

The HINDOOS, when gathering in their harvest, before it is removed from the threshing floor, always put aside a

part for their gods. Do they not shame many—would not truth say, most?—living in a Christian country?

**HASTE.**—Josh. viii. 19; Judges vii. 5. [Two marks of good soldiers—"hardy and hasty."—*Matthew Henry*.] 1 Sam. xxi. 8; Ps. cxix. 59, 60; Prov. xiv. 29; xxix. 20; Eccl. v. 2; Dan. ii. 15; Matt. v. 25; xxviii. 8; Luke xiv. 21; John xi. 29; xiii. 27.

"Haste trips up its own heels."

"Haste makes waste, and waste makes want."

"A fool's bolt is soon shot."

"Hurry is the mark of a weak mind; despatch, of a strong one."—*Conduct of Life*.

"Make a slow answer to a hasty question."—*Ibid*.

**WESLEY'S** maxim was a good one,—“Always be in haste, but never in a hurry.”

**BACON**, in his Essay on Despatch, says:—"Affected despatch is one of the most dangerous things to business that can be. It is like that which the physicians call predigestion, or hasty digestion, which is sure to fill the body full of crudities, and secret seeds of diseases; therefore, measure not despatch by the time of sitting, but by the advancement of the business; and as, in races, it is not the large stride, nor the high lift that makes the speed, so, in business, the keeping close to the matter, and not taking of it too much at once, procureth despatch. It is the care of some only to come off speedily for the time, or to contrive some false periods of business, because they may seem men of despatch; but it is one thing to abbreviate by contracting, another by cutting off; and business, so handled at several sittings, or meetings, goeth commonly backward and forward in an unsteady manner. I knew a wise man that had it for a by-word, when he saw men hasten to a conclusion, 'Stay a little, that we may make an end the sooner.' On the other side, true despatch is a rich thing; for time is the measure of business, as money is of wares; and business is bought at a dear hand where there is small despatch. The Spartans and Spaniards have been noted to be of small despatch. 'Mi venga la muerte de Spagna;'—'Let my death come from Spain,' for then it will be sure to be long in coming."

**THE BROKEN BUCKLE.**—"You have read in your own

history of that hero who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted, in order to repair a flaw in his horse's harness. Whilst busied with the broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down upon him, the flaw was mended, the clasp was fastened, the steed was mounted, and, like a swooping falcon, he had vanished from their view. The broken buckle would have left him on the field a dismounted and inglorious prisoner; the timely delay sent him in safety back to his bustling comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless awaking, bounces into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not marvel if, in his hottest haste or most hazardous leap, he be left inglorious in the dust; and though it may occasion some little delay beforehand, his neighbour is wiser who sets all in order before the march begins."—*Rev. James Hamilton.*

An over-worked clergyman gives these rules, as the result of well-bought experience, for those who have much work to do:—

1. *Rise early*, and thus gain time to be alone with God. Begin the day well.

2. Form a strong resolution *never to be hurried.*

3. Aim at great *punctuality* in all matters of business. It is said of one of our Prime Ministers, that he had the constant manner and spirit of a man who, having lost an hour in the beginning of the day, was striving all the rest of the twelve to overtake it.

4. Never undertake *more* than you can do.—*Christian Observer.*

HEARING THE WORD.—Isa. xxix. 13; Ezek. xxxiii. 30—33; Matt. vii. 24—27; xiii. 3—23; Mark

iv. 9, 24; xii. 37; Luke xvi. 29—31; xix. 48; John vi. 45; x. 3; xii. 47, 48; Rom. x. 17; Eph. i. 13; 1 Thess. i. 5; ii. 13; 1 Tim. iv. 16; 2 Tim. i. 13; Heb. ii. 1; v. 11; James i. 19—25; Rev. iii. 3; xxii. 17.

“The majority of hearers are better judges of examples than of sermons.”

A fire in a picture may afford amusement to the beholder, but it will not warm; hearing sermons may amuse the hearer, but cannot warm the heart, or do any good to the soul, unless the Spirit of God attend it. This shows the necessity of prayer before and after attending the means of grace.

ASSIMILATION.—Heb. iv. 2. Faith has been well said to be the *gastric juice* of the soul. “The most wholesome food is poison to the sickly stomach. Unless the gastric juice be healthy, the best food cannot nourish. That wonderful solvent, which God has provided, must melt, separate, and dissolve the food, or else it will not assimilate; it will not be digested,—‘carried through’ the system,—repairing its wastes, supplying fresh elements of combination for its various parts; feeding the blood; keeping that current of life full, and so by it pouring into the furthest creeks of this wonderful body the tide of health. Faith is to the soul what that wonderful solvent is to the body; without faith, ‘the Word preached will not profit;’ unless mixed with ‘faith in them that hear,’ it will be ‘the savour of death unto death,’ killing instead of nourishing. Without faith there is no assimilation of Divine truth; it never passes into the system, never becomes part of the *man*, so as to ‘nourish him up by the words of sound doctrine.’ Without faith he is the sickly patient, starving in sight of food, and lean and thin in the midst of plenty. Faith turns truth into nourishment,—makes that which was but a while since general and common, to become so entirely a man’s own as to be part of himself, worked into his very being, incorporated with his own soul, and so nourishing him unto eternal

life, and making him grow, by 'the sincere milk of the Word,' from 'the new-born babe' into 'the young man,' and from 'the young man' into 'the father,'—the man 'of full age,' who can digest 'the strong meat,'—the deep things of God's Holy Word."—*Champneys' "Floating Lights."*

PHILIP HENRY used to recommend to his family and friends, the practice of writing down notes of the sermons they heard, and often referring to them, for their benefit. He began the practice himself when about twelve or thirteen years old, when he heard some of the best divines of that day, Burroughs, Marshall, Case, Usher, &c., and kept it up till almost the year before his death, making copious indexes, and often referring to them.

[Whilst recommending such a plan, two cautions may, perhaps, however, be added. (1.) Let the notes be written *after* hearing the sermon, not during the time of its delivery, which too much distracts the attention, and hinders devotion. (2.) Let the notes be *really* referred to afterwards from time to time, and not, as is too generally the case, when written, be laid aside, and, if not forgotten, remain unused.]

"Pray for a soft heart and a retentive memory; and often speak together of the sermons you hear, and get them harrowed into your hearts, that Satan may be cheated, and your soul saved."—*M<sup>r</sup> Cheyne*.

PUNCTUALITY.—A woman, who was remarkable for her always being at church before the time, being asked her reason for being always so early, replied, "It is no part of my religion to disturb the religion of others."

"You and ME."—"When attending the ministry of a devoted servant of God," said one, "he once preached upon the Diotrepheesian spirit, in his usual faithful manner; and when he came to the application, brought the subject home so closely, that I felt persuaded there was some one who had been a peculiar trial to the Church. Knowing the harmony there was in that Church, how-

ever, I felt puzzled, and said to a neighbour who sat near me, and was an elder, 'Mr. L——, who does Mr. S—— mean?'—'You and me,' was the quick reply."

"THERE are four different kinds of hearers of the Word," says Boston; "those like a *sponge*, that suck up good and bad together, and let both run out immediately,—'having ears, and hearing not;' those like a *sand-glass*, that let what enters in at one ear pass out at the other,—hearing without thinking; those like a *strainer*, letting go the good and retaining the bad; and those like a *sieve*, letting go the chaff and retaining the good grain."

"OH! TO THINK THAT THEY *CAN* HEAR, AND *WON'T*!"—A poor old woman, who was so deaf that she could not hear a word, was remarkable, notwithstanding, for her constant attendance at the house of God; and very forcible was her frequent exclamation of pity and true sorrow, when she saw the carelessness and indifference of the great mass of hearers,—“Oh! to think that they *can* hear, and *won't*!”

ALWAYS A GOOD SERMON.—Those who come away from the house of God complaining (whether justly or not) that they have heard a poor sermon, may remember that they can *always see a good one*;—in the Church around them,—God's house of prayer; in the Bible before them,—God's Word of love; and in their own hearts within them,—God's message to it, "*Is thine heart right?*"

ARCHBISHOP LEIGHTON one day, returning from church, saw a funeral coming. On reaching home, one who had been confined to the house inquired, "Well, have you heard a good sermon?" "I have *met* a good sermon," was the reply.

SAID, NOT DONE.—"Is the sermon done?" it was asked of one who returned from church sooner than usual. "No, not yet," was the answer. "It is preached; but it still remains to be done." James i. 22.

REV. EBENEZER ERSKINE.—"A lady who was present at the commemoration of the Lord's Supper, where the Rev.

E. Erskine was assisting, was much impressed by his sermon. Having inquired the name of the preacher, she went next Sabbath to his own place of worship to hear him; but there, to her surprise, she felt none of those strong impressions she experienced in hearing him before. Wondering at this, she called on Mr. E., and, stating the case, asked what, he thought, might be the reason of such a difference in her feelings. He replied, 'Madam, the reason is this: last Sunday you went to hear *Jesus Christ*; to-day you have come to hear *Ebenezer Erskine*.'

HEART, THE.—Gen. vi. 5; Deut. v. 29; xxx. 6; 1 Sam. x. 9; xvi. 7; 1 Kings iv. 29; viii. 61; 1 Chron. xxix. 17; Ps. xii. 2; xxxiv. 18; li. 17; xc. 12; cxix. 32; Prov. xiv. 10; xv. 13; xvi. 1, 5; xxi. 1; xxii. 15; xxviii. 26; Isa. xlv. 20; Jer. iii. 10; xvii. 9, 10; Ezek. xi. 19—21; xxxvi. 26; Hosea ii. 14 (marg.); Matt. v. 8; xii. 34; xv. 8, 9, 19; xxii. 37; Acts xvi. 14; Rom. x. 10; Eph. iv. 32; vi. 6; Col. iii. 23; Heb. iii. 12; iv. 12.

Prov. iv. 23, "Keep thy heart with all diligence; for out of it are the issues of life."

"Above all keeping." (Marg.) "Keep our hearts from doing hurt, and getting hurt; from being defiled by sin, and disturbed by trouble; keep them as our jewels, as our vineyard; keep a conscience void of offence; keep out bad thoughts, and keep up good thoughts; keep the affections upon right objects, and within due bounds."—*Matthew Henry*.

"As the virtue of a strong spirituous liquor evaporates by degrees in a bottle which is not closely stopped, in like manner the life and power of the Spirit insensibly vanishes away, if the heart be not kept with all diligence."—*Salter*.

Ps. li. 17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

It is the crushed olive that yields the oil,—the pressed



grape that gives us wine. It was the smitten rock that gave the people water. Thyme and the palm are said to grow the strongest when pressed down. So is it the broken, contrite heart that is most rich in holiness, and fragrant in grace.

Prov. xxiii. 26, "My son, give me thine heart."

For two reasons:—Because,—1. Unless the heart be given, nothing is given; Hos. vii. 14; Matt. xv. 8, 9. 2. If the heart be given, all is given; 2 Chron. xxx. 13—20."  
—*Rev. Hugh Stowell.*

"THE GREATEST DIFFICULTY in conversion is to win the heart to God; and the greatest difficulty after conversion is to keep the heart with God. Even a gracious heart is like a musical instrument, which, though it be exactly tuned, a small matter brings it out of tune; yea, hang it aside but a little, and it will need setting again before you can play another lesson on it."—*Flavel.*

LUTHER used to say,—“I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope, *self.*”

RUTHERFORD.—“Every man blameth the devil for his sins; but the great devil, the house-devil of every man that eateth and lyeth in every man’s bosom, that idol that killeth all, is himself. Oh, blessed are they that can deny themselves, and put Christ in the room of themselves.”

AN ANT’S NEST.—A corrupt heart is like an ant’s nest, on which, while the stone lieth, none of them appear; but take off the stone, and stir them up but with the point of a straw, you will see what a swarm is there, and how lively they be. Just such a sight would thy heart afford thee, did the Lord but withdraw the restraint He has laid upon it, and suffer Satan to stir it up by temptation.

“THERE IS in every man’s heart, as in a desk, a secret drawer; the only thing is to find the spring, and open it.”

“RUDE WITHOUT, but RICH WITHIN.”—“The heart

of many a poor, neglected Christian, is as if we opened some rude sea-chest, brought by a foreign ship from distant lands, which, though it have so rude an outside, is full of pearls, and gems, and diamonds."

THE POPE'S ANSWER.—When a statute was made, in the reign of Elizabeth, that all the people should attend the church, the Papists sent to Rome to know the pleasure of his Holiness. He returned for answer, "Tell the Catholics in England to give me their *hearts*, and the Queen may take the rest." We cannot but applaud this shrewd reply of the Pope, which should teach us the important lesson that, without the heart, all profession is vain and unstable.

THE DUSTY PARLOUR.—"Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which, after he had reviewed a little while, the Interpreter called for a man to sweep. The dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, 'Bring hither water, and sprinkle the room;' the which, when she had done, it was swept and cleansed with pleasure.

"Then said Christian, 'What means this?'

"The Interpreter answered, 'This parlour is the heart of a man that was never sanctified by the sweet grace of the Gospel; the dust is his original sin and inward-corruptions, that have defiled the whole man. He that began to sweep at first is the Law; but she that brought the water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee that the Law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue it. Again, as thou sawest the damsel sprinkle

the room with water, upon which it was cleansed with pleasure : this is to show thee, that when the Gospel comes in, with its sweet and precious influences thereof to the heart, then I say, even as thou sawest the damsel lay the dust, by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and, consequently, fit for the King of Glory to inhabit.' ”—*Pilgrim's Progress*.

SIR WALTER RALEIGH.—At his execution, the executioner asked him if his head lay right on the block ? “ It matters little, friend,” was Sir Walter’s answer, “ how the head lay, if the heart be right.”

THE REV. W. B. JOHNSON, missionary at Sierra Leone, went one day to see one of his converts, who was dying, and asked him,—“ How is your heart now ? ” “ Master,” said the dying Christian, “ my heart no live *here* now,—my heart live *there* ! ” pointing upwards.

THE BEST PRESENT.—The three sons of an Eastern lady were invited to furnish her with the proof of their love, before she went a long journey from home. One brought her a marble tablet, with the inscription of her name ; another brought a garland of sweet, fragrant flowers ; while the third entered her presence, and said, “ Madam, I have brought neither marble nor flowers,—I have neither ; but I have a heart, and here your name is engraved,—your memory is precious. This heart, full of affection, will follow you wherever you travel, and remain with you wherever you go.” Need it be asked which present was most precious to the mother ? As well might we ask whether Orpah’s kiss and departure, or Ruth’s cleaving, “ Entreat me not to leave thee,” were dearer to Naomi.

The ALPHABET of good and bad hearts—A good exercise for a Sabbath-school,—find out from Scripture, texts and examples of good and bad hearts, answering to each letter of the alphabet.

THE SCOFFER CHANGED.—When Whitfield was

preaching at Exeter, a man who was present had filled his pockets with stones, intending to throw them at the preacher. He heard the first prayer with patience, meaning to wait till the sermon. No sooner was the text announced, than he pulled out a stone; but God sent the sword into his heart. The stone soon fell to the ground; and, after the sermon, the man went up to Whitfield, confessing his intention, and saying, "Sir, I came here intending to give you a *broken head*, but God has given me a *broken heart*." The man became afterwards an eminent Christian.

THE CHILD'S GARDEN.—"The poor little girl knew not what to do next. The sun was high, the day was getting hotter, and she was tired—tired. She almost wished she had not pleaded so hard for leave to make a garden in that waste corner of ground, where the grass walk ended and the fir wood began.

"It lay close by a pond for water-flowers, and a rock-work for plants that do not require much earth. Among the wild weeds that grew in it, there was one tall crimson foxglove, and a lilac orchis as sweet as musk. These would do well among the flowers, she had thought; and then there were heath and ferns all the way back into the wood.

"But it seemed now as if the hoe and rake were never to make way. When she began, it looked only like a few hours' work, and yet this was the third morning of her labour. Why? There was a great stone under the soil, and the tools struck upon it. Cover it up as she would with spadefuls of red earth; do her best to stick roots in the softer places; water it again and again, the bare, ugly stone was always coming through; and the very first shower showed her that all her work was useless.

"The gardener smiled when he was brought; but when he came again, with his iron pick, he set cruelly to work. No advice would he take from the little worker, —no entreaty would he listen to. Down he struck, deep into the soil.

"How the ground shook as the split rock gave way? How it heaved, as roots and shallow earth were cast into the air,—her garden spoiled, for altogether now, she thought!

"Nor could she have believed, had she not stood by and seen it, how well an old, kind hand works, and how quickly. He let her help him to smooth all down again into the flat bed, and plant the roots, too, where they now could grow; and he promised to bring her more plants,—some all in flower, and to come and see how she got on as she tried to do—what a child may,—to watch and weed a little plot, to dress and to keep it.

"What does the Bible mean when it says, 'I will take the stony heart out of your flesh'? It means that there is in your heart something that makes it as hard for you to be good, as that great stone in that little piece of ground made it hard to turn it into a garden where flowers would grow. Did *your* heart ever give you as much trouble as that?"—*Children's Missionary Record of the Free Church.*

#### HEATHEN.

MR. JAY AND JOHN NEWTON were one day conversing about the conversion of the heathen, when the latter pointedly observed, in answer to some remark, "My dear brother, I never doubted the possibility of the conversion of the heathen since God converted me."

Another striking answer was made by a pious clergyman, in reply to a question about the heathen,—“If ever you get to heaven,” said he, “I am sure you will either find many there, or you will find a good reason why they are not there. ‘Shall not the Judge of all the earth do right?’”

HEAVEN.—Gen. xxviii. 17; 1 Kings viii. 27; Ps. xi. 4; xvi. 11; lxxiii. 25; Isa. lxvi. 1; Jer. xxiii. 24; Matt. vi. 9; vii. 21; xxv. 34; xxviii. 18; Luke xii.

37 ; John xiv. 1 ; 1 Cor. ii. 9 ; vi. 9 ; xiii. 12 ; 1 Tim. vi. 15 ; Heb. ix. 12, 24 ; 1 Pet. i. 21 ; Rev. vii. 15 —17.

Figures of,—A garner, Matt. iii. 12 ; a kingdom, Eph. v. 5 ; 2 Pet. i. 11 ; the better country (literally, a *fatherland*), Heb. xi. 16 ; a city, Heb. xi. 16 ; a temple, Rev. iii. 12, vii. 15 ; an inheritance, 1 Pet. i. 3 ; a father's house, John xiv. 2 ; rest, Heb. iv. 9 ; Canaan, Heb. iv. ; Jerusalem, Heb. xii. 22 ; the tabernacle, Heb. viii. 2, ix. 24 ; Sabbath, Heb. ix. 9 (marg.).

"Heaven's gates are wide enough to admit of many sinners, but too narrow to admit of any sin."—*Howells*.

"Heaven's gates are not so highly arched as princes' palaces ; they that enter them must enter them upon their knees."

"HEAVEN is a day without a cloud to darken it, and without a night to end it. In heaven there is the presence of all good, and the absence of all evil. As heaven is kept for the saints by Christ, so they are kept for heaven by the Spirit. If we live with God here below, we shall live with Him above ; we must change our place, but not our employment. In heaven all God's servants will be abundantly satisfied with His dealings and dispensations ; and see how all conduced, like so many winds, to bring them to their haven ; and how even the roughest blast helped to bring them homeward. In heaven God will never hide his face, and Satan never show his. Grace and glory differ but as the bud and the blossom ; grace is glory begun, and glory is grace perfected. We may hope for a place in heaven, if our hearts are made suitable to the state of heaven."—*J. Mason*.

"If I WERE to choose whether I would go immediately to heaven or remain longer here, I believe I should choose the former ; but then I believe it would be rather to avoid being thought a fool, and to be rid of the vexations I meet with here, than from love to Christ and a desire

of the company and delights of heaven."—*Adam's Private Thoughts.*

"GOD'S HOUSE is a hospital at one end and a palace at the other. In the hospital end are Christ's members upon earth; conflicting with various diseases, and confined to a strict regimen of His appointing. What sort of a patient must he be, who would be sorry to know that the hour is come for his dismissal from the hospital, and to see the doors thrown wide open for his admission into the King's presence!"—*Ibid.*

"AS A DEAD MAN cannot inherit an estate, no more can a dead soul (and every soul is spiritually dead until quickened and born again of the Holy Ghost,) inherit the kingdom of God. Yet sanctification and holiness of life do not constitute any part of our title to the heavenly inheritance, any more than mere animal life entitles a man of fortune to the estate he enjoys. He could not, indeed, enjoy his estate if he did not live; but his claim to his estate arises from some other quarter. In like manner, it is not our holiness that entitles us to heaven; though no man can enter into heaven without holiness. God's gratuitous donation, and Christ's meritorious righteousness, constitute our right to future glory; while the Holy Ghost, by inspiring us with spiritual life (of which spiritual life, good works are the evidences and the actings), puts us into a real capability of fitness for that inheritance of endless happiness, which otherwise we could never, in the very nature of things, either possess or enjoy."—*Salter.*

"OUR PAST LIVES will, when we attain the perfection of our being, be present to us again. . . . A traveller, who sets out upon a line of road, sees, we will suppose, a given object before him, as he advances; he comes up with that object, and it is present; he proceeds, and passes it, and sees it no more. But let the traveller be elevated into the air, or ascend a mountain, and the whole line of progress which, as he journeyed, was measured out in gradual succession, becomes all at once present to him again. So

with respect to the passenger through time. While here below, he reached and passed his several stages, one by one ; but, when ascended to his eternal state, he may look down and see the whole path of life before him."—*Woodward*.

**THE THREE STEPS.**—"It's a very simple way to heaven," said a poor, unlettered man, "if people would but take it. There are only three steps. Out of self—into Christ—into glory."

**THE THREE WONDERS.**—There will be three things which will surprise us, when we get to heaven ; one, to find many there, that we did not expect to find there ; another, to find some not there, whom we had expected ; a third, and, perhaps, the greatest wonder, will be to find ourselves there.

Dr. PAYSON wrote :—"Once I had a dream of being transported to heaven, and was surprised to find myself so calm and tranquil in the midst of its happiness. I inquired the cause, and was answered, 'When you were on earth, you were a bottle but partly filled with water ; now are you like the same bottle filled to the brim, which cannot be disturbed.'"

**ROBERT HALL and WILBERFORCE.**—"My chief conception of heaven," said Robert Hall, "is perfect rest ;" "and my idea," said Wilberforce, "is perfect love." Hall was nearly always suffering from bodily pain ; Wilberforce enjoyed life, and was all amiability. May not the two combined, give us as perfect an idea of heaven as we can well have here ?

**THE THREE GREAT PURITAN WRITERS**, in like manner, have each given us their conceptions of the eternal state, according to their own peculiar caste of mind and circumstance :—OWEN's last work was his *Meditation "On the Glory of Christ ;"* and in many parts of it, he seems almost to echo the praises of the heavenly worshippers. We may say of his work, as Bunyan says of his pilgrim, "Drawing near to the city, he had yet a more perfect view thereof." BAXTER's great production was his "*Saints' Everlasting Rest ;*"



and who can wonder that his idea of heaven, like Robert Hall's, was that of rest, when almost his whole life was one prolonged disease? HOWE's conceptions of "the blessedness of the righteous" were, like himself, stately and majestic.

To these we must add,—

BUNYAN's description of the Celestial City and Christian's entrance into it:—

"Now, while they were thus drawing towards the gate, behold, a company of the heavenly host came out to meet them, to whom it was said by the other two shining ones, 'These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name, and He hath sent us to fetch them; and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy.' Then the heavenly host gave a great shout, saying, 'Blessed are they that are called to the marriage supper of the Lamb.' There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet.

"This done, they compassed them round on every side. Some went before, some behind, and some on the right hand, some on the left, as it were to guard them through the upper region, continually sounding as they went, with melodious noise, in notes on high, so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus, therefore, they walked on together, and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in

heaven, before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the city itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever, oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate. Now, when they were come up to the gate, there was written over it, in letters of gold, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'"

HEAVENLY-MINDEDNESS.—Ps. lxxiii. 23—26; Matt. vi. 10; Eph. i. 3; ii. 6; Phil. i. 21, 23; iii. 20; Col. iii. 1—3; Heb. xi. 10, 14—16; xii. 22—24, 28; 1 John iii. 1—3.

Many persons wish to enjoy heaven at last, but have no wish to be made heavenly-minded yet.

"DUST, by its own nature, can rise only so far above the road, and birds, which fly higher, never have it upon their wings. So the heart that knows how to fly high enough, escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air."—*Beecher*.

"HAPPY MOMENTS there are sometimes in the experience of the spiritual Christian, when such are his views of the desirableness of heaven, that he feels as if he should be glad to break down the prison-walls of his spirit, and let her go forth into the liberty of her eternal felicity. The celebrated JOHN HOWE once had such a view of heaven, and such a desire to depart, that he said to his wife, 'Though I think I love you as well as it is fit for one creature to love another, yet if it were put to my choice, whether to die this moment, or live through this night, and living this night would secure the continuance of life

for seven years longer, I would choose to die this moment.'"—*J. A. James.*

"LET THY HOPE of heaven moderate thy affections to earth. '*Be sober and hope,*' saith the Apostle. (1 Pet. i. 13.) You that look for so much in another world may very well be content with a little in this. Nothing more unbecomes a heavenly *hope* than an earthly *heart*. You would think it an unseemly thing to see some rich man, that hath a vast estate, among the poor gleaners in harvest time, as busy to pick up the ears of corn that are left in the field, as the most miserable beggar in the company. Oh, how all the world would cry shame of such a sordid-spirited man! Well, Christian, be not angry if I tell thee that thou dost a more shameful thing thyself by far, if thou that pretendest to hope for heaven beest as eager in the pursuit of this world's trash as the poor carnal wretch is, who expects no portion but what God hath left him to pick up in the field of this world. Certainly, thy hope is either false, or at best but very little. . . . It is *Sculteus* his observation, that though there are many blemishes by which the eminent saints and servants of God, recorded in Scripture, are set forth, as instances of human frailty, yet not one godly man in all the Scripture is to be found whose story is blotted with the charge of covetousness. If that hold true, which, as yet, I am not able to disprove, we may wonder how it comes about that it should now-a-days be called the *professor's sin*, and become a common charge laid by the profane upon those that pretend to heaven more than themselves. Oh, woe to those wretched men who, by their scandalous practices in this kind, put the coal into wicked men's hands, with which they now black the names of all the godly, as if to be covetous were a necessary consequent of profession."—*Gurnall.*

AIR BALLOON.—"I once," said the Rev. C. Simeon, "saw the ascent of an air-balloon; it was bound to the earth by eight cords. As the process went on of filling

with gas, it seemed struggling to get free, and striving to break the bonds which kept it downwards. At length one string was cut, and immediately the part at liberty was lifted from the earth; the second and third were loosened, till, the last being snapped asunder, it rose majestically towards heaven, showing thereby its high destination, and evincing the object for which it struggled to get free. There, there,' said Mr. Simeon, 'is a picture of the mind I would fain possess,—a mind whose affections are in heaven,—a mind filled with the Spirit,—and, in proportion as it is filled, demonstrating its character by its ardent aspirings and earnest longings after its heavenly inheritance; thus, as the cords are cut which bind the soul to earth, it will rise in heart and affection to the region where it fain would be."

"THE HEAVENLY HENRY."—So heavenly-minded and spiritual was Philip Henry, that the *vox populi* fastened upon him this name, and by it he was known all the country over. He was remarkable especially, says his biographer, for three things :—1. Great piety and devotion, and a mighty savour of godliness in all his converse. 2. Great industry in the pursuit of useful knowledge. He was particularly observed to be very inquisitive when he was among the aged and intelligent, hearing them, and asking them questions; a good example to young men, especially young ministers. 3. Great self-denial, self-diffidence, and self-abasement. This eminent humility put a lustre upon all his other graces.

HEIRS, CHRISTIANS.—Matt. xxv. 34; Acts xx. 32; xxvi. 18; Rom. iv. 13; viii. 14—17; Gal. iii. 29; iv. 1—7; Eph. i. 14; iii. 6; Heb. i. 14; vi. 17; xi. 8—10; James ii. 5; 1 Pet. i. 4; iii. 7.

"Christ hath many heirs, but no successors."—*Watson.*

"A CHRISTIAN is like a young nobleman who, in going to receive his estate, is at first enchanted with the prospect;—though, in course of time, much of this wears off,

yet a sense of the value of the estate grows daily.”—*Newton*.

“THE HEIR of a great estate, while a child, thinks more of a few shillings in his pocket than of his inheritance ; so a Christian is often more elated by some frame of heart than by his title to glory.”—*Ibid*.

“NOT UNTO US.”—“When the famous King of England demanded of his nobles by what title they held their lands,—‘What title?’ At the rash question, a hundred swords leaped from their sheaths, and the cry arose, ‘By these we won, and by these we will keep them!’ How different the scene which heaven presents! All eyes are fixed on Jesus. Every look is love ; gratitude glows in every bosom, and swells in every song. Now, with golden harps, they sound the Saviour’s praise, and now, descending from their thrones, to do him homage, they cast their crowns in one glittering heap at the feet which were nailed on Calvary. Look there, and learn in whose name to seek salvation, and through whose merits to hope for it. For the faith of earth is just a reflection of the fervours of heaven ; this is the language of both, ‘Not unto us, O Lord, not unto us, but unto thy name, give glory.’”—*Dr. Guthrie*.

BELIEVERS must be *fitted* for their inheritance. Many a labouring man has been proved by a cunning or skilful lawyer, to be the heir to some large estate, and he has taken possession ; but his sudden riches have proved sudden misery ; the man was out of his element ! So would the sinner be in heaven, were it given him as a free gift,—were he not first made “meet to be partaker of the inheritance of the saints in light.”

A KING’S DAUGHTER.—“A poor, but pious woman, called upon two elegant young ladies, who, regardless of her poverty, received her with Christian affection, and sat down in the drawing-room to converse with her upon religious subjects. While thus employed, a brother, a dashing youth, by chance entered, and appeared astonished to see his sisters thus engaged. One of them instantly

started up, and exclaimed, 'Brother, don't be surprised ; this is a king's daughter, though she has not yet got her fine clothing.'"—*Cope*.

HELL.—Ps. ix. 17 ; Isa. xxx. 33 ; xxxiii. 14 ; Matt. iii. 12 ; x. 28 ; xiii. 42 ; xxv. 41 ; Luke xvi. 23 ; 2 Pet. ii. 4 ; Jude 6 ; Rev. xiv. 10, 11 ; xx. 10, 15.

"The place where all hate all."

"Truth seen too late."—*Cecil*.

"The road to hell is paved with good intentions."

The region of eternal remorse. There needs no more. "Which way I turn is hell,—myself am hell."

We read of no music in hell, nor of the spirits there being clothed. There is no light, but the blackness of darkness for ever.

"Every sin here is an imitation of the devil, and creates a kind of hell in the heart."—*Harvey*.

"A CHILD had continued playing in the open air, till his hands became livid with cold. At length, he rushed into the house, and, holding them to the fire, experienced acute pain, which is the usual consequence of subjecting benumbed limbs suddenly to the influence of heat. Gott-hold pitied the little fellow, and then remarked, 'Many and bitter are the pains which prey upon the human body in this world. There are head-aches, tooth-aches, ear-aches, and aches in every limb, more numerous than can be told. If, however, even in time, and for man's correction, a righteous God subjects him to sufferings so great, what must be the case in hell, where He pours upon the reprobate the full measure of his wrath ? In the present instance, as we see, the pain proceeds from the conflict of heat with cold ; even so it will be in hell. The victims there will burn with everlasting flames, and at the same time wail and chatter with their teeth. Nor can there be any comparison between the brief anguish of this child and the torments which shall endure for ever. But so intent are children upon their play, that they neither feel the present cold, nor fear the future pain. And we, who

are older, act a similar part. We pursue the folly of the world,—permit ourselves to be beguiled by its paltry pleasures, and all too easily forget the penalties which follow sin, both in time and in eternity. Ah, may God subject me to any amount of suffering in the present life that may exempt me from the pains of hell hereafter.’”—*Gotthold's Emblems*.

ANTONIO GUEVAZI used to say, that *heaven* would be filled with such as had *done* good works (through faith in Christ), and hell would be filled with such as had *intended* to do them.

“ ‘*May 15.*—Day of visiting—rather a happy one—in Carronshore. Large meeting in the evening. Felt very happy after it, though mourning for *bitter speaking of the Gospel*. Surely, it is a gentle message, and should be spoken with angelic tenderness, especially by such a needy sinner.’

“Of this bitterness in preaching, he had little indeed in after-days ; yet, so sensible was he of its being quite natural to all of us, that oftentimes he made it the subject of conversation, and used to grieve over himself if he had spoken with anything less than solemn compassion. I remember, on one occasion, when we met, he asked what my last Sabbath’s subject had been. It had been, ‘The wicked shall be turned into hell.’ On hearing this awful text, he asked, ‘Were you able to preach it *with tenderness?*’ Certain it is that the tone of reproaching and upbraiding is widely different from the voice of solemn warning. It is not saying hard things that pierces the consciences of our people ; it is the voice of Divine love, heard amid the thunder. The sharpest point of the two-edged sword is not *death*, but *life* ; and, against self-righteous souls, this latter ought to be more used than the former. For such souls can hear us tell of the open gates of hell, and the unquenchable fire, far more unconcernedly than of the gates of heaven, wide open for their immediate return. When we preach that the glad tidings *were intended to impart immediate assurance of life eternal to*

*every sinner that believes them*, we strike deeper upon the proud enmity of the world to God, than when we show the eternal curse and the second death."—*M'Cheyne*.

**COLONEL CHARTERIS.**—The guilty Colonel Charteris, when dying, exclaimed, in great remorse, "I would gladly give 30,000*l.* to have it proved to my satisfaction that there is no such place as hell."

**DR. BELLAMY**, in his last sickness, was much oppressed with gloom, and was for a time in despair of his own salvation. "Alas," said he, "that I, who have laboured for others, should be myself a castaway!" "My dear brother," said a friend, "if God should send you to hell, what would you do there? What would you do among the spirits of the lost?" "I would tell them," was the answer, after a moment's thought, "I would tell them for ever that Jesus is precious."

**HIDING OF GOD'S FACE.**—Judges xvi. 20; Job xxiii. 8, 9; xxxiv. 29; Ps. xiii.; xxii.; xxx. 7; lxxxix. 46; Cant. iii. 1—4; v. 6; Isa. i. 15; viii. 17; xl. 27—31; xlv. 15; l. 10, 11; Ezek. xxxix. 29; Micah vii. 7—9; Mark vi. 48—51.

Cf. Joseph to his brethren, Gen. xlii. 7, 8.

David to Absalom, 2 Sam. xiv. 24, 28, 32.

"A FATHER'S frowns are but the graver countenance of love."—*Cowper*.

"It seems to me that while the ministers of the Church, and elders, have committed to them the keys of discipline for the correction of open and outward delinquencies, the great Head of the Church himself administers, directly and immediately, discipline, in the way of suspending from, not the outward use, but the inward enjoyment, of Gospel ordinances, and thus in awful reality inflicting the sentence of excommunication for a season, in the case of those who may have incurred the unseen guilt of hardness of heart, stiffness of neck, murmuring, and other inward spiritual offences."—*Hewitson*.

**LITTLE SINS.**—"You need not break the glasses of a tele-



scope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield, and cast a spear upon it, and it will leave in it one great dent; prick it all over with a million little needle-shots, and they will take the polish off it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences, as the numberless petty faults which we are all the while committing."—*Beecher*.

"I BELIEVE that there is a great difference between a believer's not being able to see Jesus, because of temporary mists before his eyes,—Jesus all the while being there,—and his not being able to see Him, because for a season He has departed and gone. Temporary mists generally become dispelled in a very short season, but Christ's withdrawals are more serious, and cause deeper suffering to the soul. There is no bitterer work than seeking for a departed Christ—a Christ that has gone, because He has been driven away."—*Power*.

"I KNOW, as night and shadows are good for flowers, and moonlight and dews are better than a continual sun, so is Christ's absence of special use, and it hath some nourishing virtue in it, and giveth sap to humility, and putteth an edge on hunger, and furnisheth a fair occasion for faith to put forth her hand, and lay hold on what it seeth not."—*Rutherford*.

"BY GOD'S WITHDRAWING from his people, He prevents his people withdrawing from Him; and so, by an affliction He prevents sin: for God to withdraw from me is but my affliction, but for me to withdraw from God,—that is my sin; and, therefore, it were better for me that God should withdraw a thousand times from me, than that I should once withdraw from God. (Heb. x. 38, 39.) God, therefore, forsakes us that we may not forsake our God. God sometimes hides himself, that we may cleave the

closer to Him, and hang the faster upon Him. As the mother hides herself from the child for a time, that the child may cleave the closer, and hang the faster upon her all the day long. God sometimes hid himself from David. 'Thou didst hide thy face, and I was troubled.' (Ps. xxx. 7.) 'I was all but dead.' Well, and is that all? No; 'I cried to Thee, O Lord; unto the Lord I made my supplication.' (Ver. 8.) Now, he cries louder, and cleaves closer to God than ever."—*Brooks's "Mute Christian."*

"WHEN a believer is in darkness, and endeavours to reason against his unbelief, he will find all his reasoning but lost labour. There is only one thing he can do to purpose, and that is, simply to cast anchor on God's naked promises."—*Madan.*

"God does not always frown, lest we should be cast into despair. God does not always smile, lest we should be careless, and presume."—*Owen.*

Texts for comfort.—Gen. xxviii. 16. (God is sometimes nearer than his people think. Cf. Gen. xxi. 16, 19; Luke xxiv. 16, 31.) Ps. xxxvii. 23, 24; cxii. 4; Isa. xlix. 14—23; liv. 7—17; Jer. xxxi. 3, 20; Lam. iii. 31, 32; Hosea xi. 8; Micah vii. 9, 19; John x. 27—29; xiii. 1; Rom. xi. 29; Heb. xiii. 5, 6.

**HIDING-PLACE.** Christ, a.—Ps. xxxii. 7; cxix. 114; Isa. xxxii. 2.

"It was once asked of a Mohammedan caliph, 'If the canopy of heaven were a bow, and the earth the cord thereof, if calamities were the arrows, and mankind the marks of them, and if the Almighty and Unerring God were the Archer; to whom should the sons of men fly for protection?' The caliph answered, 'The sons of men must fly unto the Lord.'"

**ISLE OF WIGHT.**—"Some parts of the coast abound with caves. In one of these, a short time ago, was found the body of a poor Frenchman. He had been a prisoner, and had escaped from prison, and for a long time concealed

himself there, probably in the hope of escaping by some vessel which might pass. Many a weary day passed, however, and he still remained a prisoner; till at last, not venturing to leave his retreat, he perished from want. So is it with those who seek refuge in insufficient hiding-places. 'They make lies their refuge, and under falsehood hide themselves.' (Isa. xxviii. 15.) Alas, how often they find out their mistake when it is too late!"

HOLINESS.—Ex. xix. 6; xx. 8; Lev. xix. 2; xxi. 6; xxvii. 14; Deut. vii. 6; Ps. xxx. 4; xciii. 5; xevi. 9; cx. 3; cxlv. 17; Isa. vi. 13; xxxv. 8; lii. 11; lviii. 13; lxii. 5, 12; lxiv. 11; Jer. ii. 3; Obad. 17; Mark vi. 20; Luke i. 75; John xvii. 17; Rom. vi. 13, 19, 22; vii. 12; xii. 1; 1 Cor. iii. 17; 2 Cor. vi. 17, 18; vii. 1; Eph. iv. 22—24; v. 25—27; Col. i. 22; 1 Thess. iv. 7; 1 Tim. ii. 8; iv. 12; Titus ii. 3; Heb. xii. 10, 14; 1 Pet. i. 14—16; ii. 5; 2 Pet. iii. 11; Rev. xx. 6; xxii. 11.

Ἄγιος, holy, from α, neg., and γῆ, the earth, i.e., separated from the earth, unearthly, or from ἄγιος, a thing sacred. שָׁרֵף, holiness, from שָׁרַף, was hallowed, set apart, consecrated. "Holy," *Anglicè*, comes from the Saxon, *halig*, the same root as whole, all; the sense being sound, unimpaired, entire. Thus we may collect the true idea,—that which is wholly and entirely set apart, and consecrated,—that which is no longer of this world. (Rom. viii. 5; 1 Thess. v. 23.)

The Old Testament was full of types and shadows of the nature and necessity of holiness,—

Cf. All the *sacrifices*, burnt-offerings, &c.

The divers *washings* of persons and things—  
water of purification, &c.

The *anointings*.

Distinction of *meats*—clean and unclean.

The laws for *cleansing* from ceremonial defilement.

Cf. *Spoils* taken in battle, to be purified. (Numb. xxxi. 21—24.)

The *leper's* examination — confinement — and cleansing.

*Aaron's mitre*,—inscribed with, "Holiness to the Lord."

The Nazarite.—As the leper was the living type of sin and death, so the Nazarite was designed to be, of holiness and life. The word means, the *separate* one, and the vow he took was for separation to the Lord. 1. There was entire abstinence from wine and strong drink, *i.e.*, from whatever would hinder his spiritual employments. 2. The hair was to be unshorn—a type of entire subjection to the Law,—as having no control over his own condition. 3. He must have no contact with the dead—no fellowship with whatever so visibly bears the mark of wrath against sin. 4. When his consecration was finished, he must bring the whole round of offerings, to show that, after all, he had nothing to boast of. (Isa. lxiv. 6; Luke xvii. 10.)

Cf. also, most of the *sudden deaths* and awful *judgments* inflicted:—Nadab and Abihu. (Lev. x. 1—3.) Korah and his company. (Numb. xvi.) Uzzah. (2 Sam. vi.) The constant and severe punishments of idolatry, &c., &c.

THE HISTORY OF HOLINESS.—It is instructive to trace it, in connexion with man's redemption. It may be viewed as past, present, and future:—

*Past*.—Eternal councils of the Trinity—Election—Creation in God's image—the promise of holiness restored after the Fall—Jewish ordinances (see above)—Christ's incarnation. . . .

*Present*.—Spirit of holiness given to the Church—Spiritual law—Holiness, the character of the Church. . . .

*Future*.—Isa. lxii. 5, 12; Zech. xiv. 20; Rev. vii. 13, 14; xix. 8.

CHRISTIANITY and HEATHENISM.—While the heathen had their gods of wisdom, gods of battle, gods of beauty, &c., they had no god of holiness, nor are their sacred laws holy laws.

“THE IMAGE of God, in the creature, is holiness. Power is his hand and arm ; Omniscience his eye ; Mercy his bowels ; Eternity his habitation and resting-place ; but Holiness is his glorious beauty. This David desired to see. (Ps. xxvii. 4 ; xc. 17.) His justice is part of his holiness, whereby He reduces into order those things which are out of order. It is the crown of all his attributes, the life of all his decrees, the brightness of all his actions.”—*Salter*.

“GRACE is of a stirring nature. It will show itself in holiness and good works ; it will walk with you, and talk with you, in all places and companies ; it will buy with you, and sell with you, and have a hand in all your actions. It is a sad thing when believers are off their guard—when they profess to have been on the Mount, as Moses really was, and yet, like him, they no sooner come down, than they turn, and break the commandments.

“A CHRISTIAN should let us see his graces walking abroad in his daily conversation ; and if such guests are in the house, they will often look out of the windows, and be publicly seen abroad, in all duties and holy actions.”—*Gurnall*.

“HOLINESS—as I then wrote down some of my contemplations on it—appeared to me to be of a sweet, pleasant, charming, serene, calm nature, which brought an inexpressible purity, brightness, peacefulness, and ravishment, to the soul ;—in other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers and fruits,—all pleasant, delightful, and undisturbed,—enjoying a sweet calm, and the gentle, vivifying beams of the sun. The soul of a true Christian (as I then wrote my meditations) appeared like such a little, white flower as we see in the spring of the year,—low and humble on the ground,—opening its bosom to receive the pleasant

beams of the sun's glory ; rejoicing, as it were, in a calm rapture, diffusing around a sweet fragrance, standing peacefully and lovingly in the midst of other flowers round about ; all, in like manner, opening their bosoms to drink in the light of the sun. There was no part of creature holiness that I had so great a sense of the loveliness of, as humility, brokenness of heart, and poverty of spirit ; and there was nothing that I so earnestly longed for. My heart panted after this,—to be before God, as in the dust ; that I might be as nothing, and that God might be ALL ; that I might become a little child.”—*J. Edwards.*

“TO LADY KENMURE.—Madam, for your own case, I love careful, and withal doing complaints of want of practice ; because I observe many who think it holiness enough to complain, and set themselves at nothing, as if to say, ‘I am sick,’ would cure them ; they think complaints a good charm for guiltiness. I hope you are wrestling and struggling. I urge upon you, Madam, a nearer communion with Christ, and a growing communion. There are depths of love in Christ, beyond what we have seen ; therefore, dig deep, and labour, and take pains for Him ; and set by so much time in the day for Him as you can. He will be won with labour.”—*Rutherford.*

“WE FIND persons acquainted with the fundamental doctrines of religion, and we are glad. But a year afterwards we converse with them again, and find them just the same. Two years elapse, and we come into contact with them again, but still no progress can be perceived, till at length the sight of them reminds us of a piece of woodwork in the form of a tree, rather than a living production of nature, for there are no fresh shoots, nor any new foliage to be seen ; on the contrary, the very same modes of speech, the very same views and sentiments upon every point, and the same limited sphere of spiritual conception ; no enlarged expansion of the inward horizon ; not a single addition to the treasury of Christian knowledge.”—*Salter.*

"WHEN COURTIERs come down into the country, the common home-bred people possibly think their habits strange; but they care not for that. 'It is the fashion at Court!' What need, then, have the godly to be so tenderforeheaded, to be out of countenance because the world looks on holiness as a singularity? It is the only fashion in the highest Court,—yea, of the King of kings himself."—*Salter*.

M'CHEYNE.—Few servants of God have ever been more eminent for the purity and constancy of a holy character. His biographer says:—"At Jedburgh, the impression left was chiefly that there had been among them a man of peculiar holiness. Some felt, not so much his words, as his presence and holy solemnity, as if one spoke to them who was standing in the presence of God; and to others his prayers appeared like the breathings of one already within the veil. . . . After his death, a note was found, unopened, which had been sent to him in the course of the following week, when he lay in the fever. It ran thus:—'I hope you will pardon a stranger for addressing to you a few lines. I heard you preach last Sabbath evening, and it pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty in holiness that I never saw before. You also said something in your prayer that struck me very much. It was, "Thou knowest that we love Thee." Oh, Sir, what would I give that I could say to my blessed Lord, "Thou knowest that I love Thee!"' "

"WHAT IS HOLINESS?"—At one of the Ragged-schools in Ireland, a clergyman asked the question, "What is holiness?" After some pause, a poor Irish convert, in dirty, tattered rags, jumped up, and said, "Plaise your Rivrence, it's to be *clane inside*."

JUDAS.—"Why was Judas chosen to be an Apostle?" Speaking reverently, was not one reason, that the choice supplied a powerful and indirect evidence of the purity and holiness of our Lord's character? When our Lord

was accused by the Jews, if anything could have been proved against Him, Judas would have been the witness to prove it. He had lived with Him, and seen his daily life. The very fact that he never came forward to give evidence against the Lord is a clear proof that he could not. As Anselm says,—“Judas is chosen, that the Lord might have an enemy amongst his domestic attendants; for that man is perfect who has no cause to shrink from the observation of a wicked man conversant with all his ways.”

**THE MAGNET.**—“You may shake the magnetic needle from its position, but it returns again, the moment you leave it to itself. In like manner, believers may fall into sin, and deviate from the line of duty, but no sooner have they leisure for reflection than they endeavour to amend, and resume a life of godliness.”—*Gotthold*.

**HOME.**—Luke ix. 57—62. (Home hindrances).

Luke vii. 12—15.

Luke viii. 41, 42, 49—56.

John xi.

The three persons whom our Lord raised from the dead, it has been well observed, were, an only son, an only daughter, and an only brother. Did not the Saviour intend, in this, to put a peculiar honour upon the social relationships of life?

A modern writer has designated home as “Heaven’s fallen sister,” and a delightful truth lies shrouded in the title. A Christian home should be a heaven begun on earth; the happy abode of warm and loving hearts,—thinking, working, and sorrowing together; all melted down by grace, and uniting together in love.

“A LAMP,” writes M’Cheyne, “is a very small thing, and it burns calmly, and without noise, and it giveth



light to all who are within the house," and so there is a quiet influence, which, like the flame of a scented lamp, fills many a home with light and fragrance. Such an influence has been beautifully compared to "a carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is a curtain, which from many a beloved form wards off at once the summer's heat and the winter's wind. It is the pillow on which sickness lays its head, and forgets its misery." Its influence falls as the refreshing dew, the invigorating sunbeam, the fertilizing shower. It shines with the mild lustre of moonlight, harmonizing, with its pale, soft tints, many of the discordant hues which the stronger light of day reveals.

"OUR DUTIES are like the circle of a whirlpool, and the innermost circle is home."

"THE ROAD to home happiness is over the stepping-stones, which lie above the brook of daily discomforts."

"TWO CHRISTIANS met at a crossing on a Monday morning. Both were parents. As was natural, the conversation turned upon the services of the preceding day. The first speaker opened by saying, 'We had a sermon from our minister last night on the religious instruction of children. Why didn't you come and hear it?' 'Because,' said the other, '*I was at home doing it!*'"—*Christian Treasury*.

"SHE ALWAYS MADE HOME HAPPY."—Epitaph in a churchyard, inscribed by a husband after *sixty* years of wedded life.

HOME YEARNINGS.—How natural!—"I long to see home," says the sailor, from the mast-head, when the ship rocks to and fro from the violence of the storm. "I am going home," thinks the shopman, when he bars his heavy doors, and closes his heavy windows at night, tired with the labours of the day. "I must hurry home," says the mother, whose heart is on her baby in the cradle. "Oh, how I long to get home!" says the schoolboy, disconsolate over the hopeless task. "Don't stop me; I am going

home," says the bright-eyed girl, skipping along the foot-path. And "almost home," says the dying Christian. "I shall soon be home, and then no more sorrow nor sighing for ever." "Almost home!"

LEARNING at SCHOOL, and UNLEARNING at HOME.—

"It was a source of much trouble to some fish to see a number of lobsters swimming backwards, instead of forwards. They, therefore, called a meeting, and it was determined to open a class for their instruction, which was done, and a number of young lobsters came; for the fish gravely argued that if they commenced with the young ones, as they grew up they would learn to swim aright. At first they did very well, but afterwards, when they returned home, and saw their fathers and mothers swimming in the old way, they soon forgot their lessons. So, many a child, well taught at school, is drifted backwards by a bad home influence."—*Bible Class Magazine*.

HONESTY.—Gen. xliii. 12; Lev. xix. 13; Deut. xxiv. 14, 15; Ps. xv. 4; Mal. iii. 5; Matt. vii. 12; Rom. xii. 17; xiii. 8; 2 Cor. viii. 21; 1 Tim. ii. 2; James ii. 8; v. 4.

2 Kings iv. 1—7.

2 Kings vi. 5—7.

Matt. xvii. 24—27.

} Three miracles to commend honesty.

"'Honesty is the best policy,' but he who acts upon this principle is not an honest man."—*Archbishop Whately*.

HONESTY REWARDED.—A farmer called on the Earl Fitzwilliam, to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his Lordship's hounds had, during the winter, frequently met to hunt. He stated that the young wheat had been so cut up and destroyed that, in some parts, he could not hope for any produce. "Well, my friend," said his Lordship, "I am aware that we have frequently met in that field, and that we have done considerable injury, and if you can procure an estimate of the loss you have sustained, I will repay you." The farmer replied,

that, anticipating his Lordship's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought that as the crop seemed quite destroyed, 50*l.* would not more than repay him. The Earl immediately gave him the money. As the harvest, however, approached, the wheat grew, and in those parts of the field which were most trampled, the corn was strongest and most luxuriant. The farmer went again to his Lordship, and, being introduced, said, "I am come, my Lord, respecting the field of wheat adjoining such a wood." His Lordship immediately recollected the circumstance. "Well, my friend, did not I allow you sufficient to remunerate you for your loss?" "Yes, my Lord, I find that I have sustained no loss at all, for where the horses had most cut up the land, the crop is most promising, and I have, therefore, brought the 50*l.* back again." "Ah," exclaimed the venerable Earl, "this is what I like. This is as it should be between man and man." He then entered into conversation with the farmer, asking him some questions about his family,—how many children he had, &c. His Lordship then went into another room, and, returning, presented the farmer with a cheque for 100*l.*, saying, "Take care of this, and when your eldest son is of age, present it to him, and tell him the occasion that produced it." We know not which to admire—the benevolence or the wisdom displayed by this illustrious man, who, while doing a noble act of generosity, was handing down a lesson of integrity to another generation.

**HONOUR.**—1 Sam. ii. 30; ix. 6; 1 Chron. iv. 9; Pa. xlix. 12—20; cxlix. 9; Prov. iii. 16; xv. 33; Mal. i. 6; John v. 44; 1 Cor. xii. 22—25; 2 Cor. vi. 8; 1 Tim. v. 3.

**TEMPLE OF HONOUR.**—"The only entrance to, in Rome, was through the Temple of Virtue."

**THE SHADOW.**—Honour is like a shadow, because (1), it flies from those who follow it; (2), it follows those who

fly from it (Mark vii. 24); (3), it varies in its position,—sometimes it stalks before us, sometimes it comes by our side, sometimes it follows behind; so some obtain honour before they have earned it, from their wealth, lineage, &c. The shadow is larger than the body which follows it. Others are the companions of their own honour, and enjoy well-merited fame, but only at one side, because there are always some who delight to pare the edges from the best deserved reputation; there are others who march with unflinching hearts to the altar of virtue, and are followed by the shadow of a reputation they have well deserved, but the shadow only becomes visible when envy expires with their life.

DIOGENES was not in the wrong, who, when the great Alexander, finding him in the charnel-house, asked him what he was seeking for, answered, “I am seeking for your father’s bones, and those of my slave, but I cannot find them, because there is no difference between their dust.”

The Rev. H. MARTYN, after gaining the highest position the University could bestow, writes:—“I obtained my highest wishes, but was surprised to find that I had grasped a shadow.”

### HOPE.

— in life.—Ps. xxii. 9; xxxiii. 18; xxxix. 7; xlii. 5; cxix. 43, 49, 81, 116; cxxx. 7; cxlvi. 5; Prov. x. 28; Eccl. ix. 4; Jer. iii. 23; xiv. 8; xvii. 5—8; Lam. iii. 24—26; Hos. ii. 15; Zech. ix. 12; Rom. iv. 18; v. 4, 5; viii. 24, 25; xii. 12; xv. 4, 13; 1 Cor. ix. 10; xiii. 7, 13; xv. 19; 2 Cor. i. 7; Gal. v. 5; Col. i. 5, 27; 1 Thess. i. 3; ii. 19; Titus i. 2; ii. 13; Heb. iii. 6; vi. 11, 18—20; 1 Peter i. 3, 13; 1 John iii. 3.

— in death.—Ps. xvi. 8—11; Prov. xiv. 32; Luke ix. 51 (“received up” Jesus, before death, was as one “looking across the waters,” through the grave and joyful gate of death, to resurrection and ascension, cf. Heb. xii. 2); Acts xxiv. 15; 1 Thess. iv. 13—18.

— of the wicked.—Job viii. 13 ; xi. 20 ; xxvii. 8 ; Prov. x. 28 ; xi. 7 ; Isa. xxviii. 14—20 ; Zech. xi. 5—8, cf. v. 12 ; Eph. ii. 12.

Emblems.—An anchor cast within the vail (Heb. vi. 19.)—a helmet (1 Thess. v. 8)—the rainbow of promise upon the dark cloud of sorrow—spring, following winter's storms, and preceding summer's sunshine and autumn's fruit.

“ The night is mother of the day,  
And winter of the spring ;  
And ever upon old decay,  
The greenest mosses cling.  
Behind the cloud the starlight lurks ;  
Through showers the sunbeams fall ;  
For God, who lovèd all his works,  
Has left us hope with all.”

There is no condition so low, but may have hope, and none so high as to be out of the reach of fear.

Hope—“ the last thing that dies in man.”—*Diogenes*.

PANDORA'S BOX.—“ The poet Hesiod tells us, that the miseries of all mankind were included in a great box, and that Pandora's husband took off the lid, by which means all of them came abroad ; but hope remained still at the bottom. Thus hope is the principal antidote which keeps our heart from bursting under the pressure of evils, and is that flattering mirror that gives us a prospect of some great and alluring good. When all other things fail, *hope* stands by us to the last. This, as it were, gives freedom to the captive, health to the sick, victory to the defeated, and wealth to the beggar.”—*Wanley*.

BEECHER.—“ There are few men, even among the most worldly, who do not expect to be converted before they die ; but it is a selfish, mean, sordid conversion, they want—just to escape hell, and to secure heaven. Such a man says, ‘ I have had my pleasures, and the flames have gone out in the fireplaces of my heart. I have taken all the good on one side ; now I must turn about, if I would take all the good on the other.’ They desire just expe-

rience enough to make a key to turn the lock of the gate of the celestial city. They wish 'a hope,' just as men get a title to an estate. No matter whether they improve the property or not, if they have the title safe. A 'hope' is to them like a passport, which one keeps quietly in his pocket till the time for the journey, and then produces it; or like life preservers, which hang useless around the vessel until the hour of danger comes, when the captain calls on every passenger to save himself, and then they are taken down, and blown up, and each man, with his hope under his arm, strikes out for the land; and so, such men would keep their religious hope hanging idle until death comes, and then take it down and inflate it, that it may buoy them up, and float them over the dark river to the heavenly shore; or, as the inhabitants of Block Island keep their boats hauled high upon the beach, and only use them now and then, when they would cross to the mainland; so such men keep their hopes high and dry upon the shore of life, only to be used when they have to cross the flood that divides this island of time from the mainland of eternity."

RUTHERFORD.—"Our hope is not hung upon such an untwisted thread as, 'I imagine so,' or, 'It is likely;' but the cable, the strong rope of our fastened anchor, is the oath and promise of Him who is eternal verity; our salvation is fastened with God's own hand, and Christ's own strength, to the strong stake of God's unchangeable nature."

Rev. THOMAS SCOTT.—"Our (spiritual) safety consists in a due proportion of hope and fear. When devoid of hope, we resemble a ship without an anchor; when unrestrained by fear, we are like the same vessel under full sail, without ballast. (1 Pet. i. 13—17.) Indiscriminate censures of all fear as the result of unbelief, and unguarded commendations of strong confidence, without respect to the spirit and conduct of professors, not only lead to much self-deception, but also tend to make believers unstable, unwatchful, and even uncomfortable; for the

humble often cannot attain to that confidence that is represented almost as essential to faith ; and true comfort is the effect of watchfulness, diligence, and circumspection." Few lessons could possibly have been selected of greater importance, or more worthy of the Christian's study, than those which Bunyan has most ingeniously and agreeably introduced in the emblems of the Interpreter's house. The principal subjects which faithful ministers enforce publicly and in private, on all who begin to profess the Gospel, and which every true disciple of Christ daily seeks to have more clearly discovered to his mind, and more deeply impressed upon his heart, were there presented before his mind ; and the comment of Christian, when the Interpreter asked him, " Hast thou considered all these things ? " was, " Yes ; and they put me in hope and fear."

**SOBIESKI.**—"In the year 1683 Vienna, the capital of Austria, was besieged ; a great army of Turks, who were then making war with the nations of Europe, lay before it. When it was known that they were near Vienna, the Emperor of Austria fled from the city, and the poor people in it were left in sad fear and distress. The only person they thought likely to save them was the King of Poland, John Sobieski, and they sent entreating him to come to their help. They knew that he could only come to them over the northern mountains, and day after day they rose early, and watched for the first morning light, in the hope of seeing the Polish army on the mountains. It was anxious waiting, but hope sustained them. The siege began in July ; on the 11th of September some weary watchers were looking out from the ramparts to the mountain of the Kalimburg, when—oh, delightful sight ! —they saw something bright on the mountain-side, and discerned the lances and armour of the brave Poles marching to the rescue. That very day Sobieski fought a bloody battle, defeated the Turks, and set Vienna free."—*Family Treasury*.

**HOPEFUL** (who joined Christian, from beholding him and

Faithful in their brave behaviour in Vanity Fair) came with Christian to the Black River. "Christian began to sink, and crying out to his good friend Hopeful, he said, 'I sink in deep waters: the billows go over my head. All his waves go over me.'

"Then said the other, 'Be of good cheer, my brother. I feel the bottom, and it is good.' Then said Christian, 'Ah, my friend, the sorrows of death have compassed me about. I shall not see the land that flows with milk and honey.' And with that a great darkness and horror fell upon Christian, so that he could not see before him. . . . Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead.

"Hopeful also would endeavour to comfort him, saying, 'Brother, I see the gate, and men standing by to receive us;' but Christian would answer, 'It is you, it is you they wait for. You have been hopeful ever since I knew you.' 'And so have you,' said he to Christian. 'Ah, brother,' said he, 'surely if I was right, He would now arise to help me; but for my sins He hath brought me into the snare, and hath left me.' Then said Hopeful, 'My brother, you have quite forgot the text where it is said of the wicked, "There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men." (Ps. lxxiii. 4, 5.) These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon Him in your distresses.'

"Then I saw in my dream that Christian was in a muse a while. To whom also Hopeful added these words,—'Be of good cheer; Jesus Christ maketh thee whole.' And with that Christian broke out with a loud voice,—'Oh, I see Him again, and He tells me, "When thou passest through the waters, I will be with thee;



and through the rivers, they shall not overflow thee.”’ Then they both took courage, and the enemy after that was as still as a stone until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow; but thus they got over. . . . .

\* \* \* \* \*

“ Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river-side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vain-Hope, a ferryman, that with his boat helped him over: so he, as the other I saw, did ascend the hill to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the man that looked over the top of the gate, ‘Whence come you? And what would you have?’ He answered, ‘I have ate and drank in the presence of the king, and he has taught in our streets.’ Then they asked him for his certificate, that they might go in and show it to the king. So he fumbled in his bosom for one, and found none. Then said they, ‘You have none;’ but the man answered never a word. So they told the king; but he would not come down to see him, but commanded the two shining ones, that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to Hell, even from the gates of Heaven, as well as from the City of Destruction. So I awoke, and beheld it was a dream.”—*Pilgrim’s Progress*.

**HOSPITALITY.**—Gen. xiv. 18 ; xviii. 3—8 ; Judges xiii. 15 ; 2 Sam. vi. 19 ; 2 Kings iv. 8—37 ; Neh. v. 17 ; Matt. x. 42 ; Luke xiv. 12—14 ; Acts xvi. 15 ; xvii. 7 ; xxviii. 2, 7 ; Rom. xii. 13, 20 ; xvi. 23 ; 1 Tim. iii. 2 ; v. 10 ; Titus i. 8 ; Heb. xiii. 2 ; 1 Pet. iv. 9 ; 3 John 5, 6.

**CHRIST'S RECOMPENSE**—for Hospitality. “He was called” to the marriage feast in Cana of Galilee, and turned the water into wine.

— He went to the house of Zaccheus, and that day did salvation come to that house.

— He lodged with Martha and Mary in their calm retreat at Bethany, and they received their brother from the dead.

**DR. PAYSON** once, when travelling, having occasion to call on a lady, when she and some of her friends were sitting down to tea ; she would have him stay, and treated him very hospitably. When he left, he said, “Madam, you have treated me with much kindness and hospitality, for which I sincerely thank you. Allow me to ask you one question before we part,—How do you treat my Master ?” The visit was much sanctified, and led eventually to the conversion of the lady and her household.

## HOUSES.

**PS. xxx.** “A psalm and song at the dedication of the house of David.” See Deut. xx. 5, and Neh. xii. 27.

**PHILIP HENRY** writes in his Diary, upon the removing of his closet from one room of the house to another,—“This day my new closet, if I may so say, was consecrated with this prayer,—that all the prayers that should ever be made in it according to the will of God, morning, evening, and at noon-day, ordinary and extraordinary, might be accepted of God, and obtain a gracious answer. *Amen* and *amen*.”

There are in Great Britain about 3,000,000 houses, at a rental of 24,000,000*l.*, and value about 240,000,000*l.* ;

and in Ireland, 1,500,000, at a rental of about 9,000,000*l.*, and value about 90,000,000*l.* If each gave a penny a month to some charitable object, the result would be 1,575,000*l.*

WHAT a lesson of the vicissitudes of life would the history of many a house suggest ! As, *e.g.*,

*The Tower.*—Traitor's Gate—Bloody Tower.

*Fonthill Abbey.*—Beckford pulled down the house his father built for 263,000*l.*—built his own magnificent pile—when it was building, even Royalty was refused admittance—yet when he had run through his princely fortune, an entrance was forced by the Sheriffs' officers, and the house was pulled down by the next owner.

*Gore House.*—Wilberforce—Lady Blessington—Soyer—School of Design.

INSCRIPTIONS ON.—It was customary in former times often to put inscriptions on the front of houses. On a house still standing, between Walsall and Tretsey, in Cheshire, built in 1636, of thick oak framework filled in with brick, was this inscription, over a window in the tap-room,—“*Heres si scires unum tua tempora mensem ; ridis cum non scis si sit forsitan una dies.*” (You would weep if you knew that your life was limited to one month ; yet you laugh while you know not but that it may be restricted to a day.)

TAMAHANA.—A New Zealand chief, so called, visited this country a few years ago, remarkable for the deep spirituality of his mind, and his constant delight in the Word of God. One day he was taken to see a beautiful mansion,—one of the show places near London. The gentleman who took him expected to find him greatly astonished and much charmed with its magnificence and splendour ; but it seemed, to his surprise, to excite little or no admiration in his mind. Wondering how this could be, he began to point out to him its grandeur, the beauty of the costly furniture—brought from all parts of the world, the view from the windows, &c. Tamahana heard all silently ; then, looking round upon the walls,

replied, "Ah! my Father's house finer than this." "Your father's house!" thought the gentleman, who knew his father's home was but a poor mud cottage. But Tamahana went on,—“My Father's house finer than this;” and began to speak, in his own expressive, touching strain, of the house above,—the house of “many mansions,” the eternal home of the redeemed. John xiv. 2.

HUMILITY.—Lev. xxvi. 41, 42; Deut. viii. 2; 2 Chron. vii. 14; Ps. x. 14—17; cxv. i.; cxxxviii. 6; Prov. xi. 2; xv. 33; xvi. 18, 19; xxii. 4; xxv. 6, 7; Isa. lvii. 15; Jer. xlv. 5; Micah vi. 8; Matt. v. 3; xviii. 1—4; xx. 20—28; Luke xiv. 7—14; Rom. xii. 3, 16; Phil. ii. 3; Col. iii. 12; James iv. 6; 1 Pet. v. 3—6.

Luke x. 39, }  
John xi. 32, } Mary's posture at Christ's feet.  
— xii. 3, }

1 Cor. xv. 9, A.D. 59. “Not meet to be called an *apostle*.”

Eph. iii. 8, A.D. 64. “Less than the least of all *saints*.”

1 Tim. i. 15, A.D. 65. “*Sinners*, of whom I am chief.”

The progress of St. PAUL in humility has been thus beautifully traced, by comparing the above expressions with the dates of his epistles.

The same may be traced in St. PETER, comparing his history in the Gospels, the Acts, and his two letters to the Churches.

“Thoughtless of beauty,—humility is beauty's self.

“As the lark that soars the highest builds her nest the lowest; the nightingale that sings so sweetly, sings in the shade when all things rest; the branches that are most laden with ripe fruit, bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water,—so the holiest Christians are the humblest.

“True humility consists not so much in thinking meanly of ourselves, as in not thinking of ourselves at all.

"Humbleness of mind is gained more by believing in Christ than by dwelling upon our sins.

"Humility is knowing that we are not humble.

"God would rather see his children humble for sin than proud of grace.

"Judge thyself with the judgment of sincerity, and thou wilt judge others with the judgment of charity. That is true humiliation which, like a harbinger, makes way for Christ, and throws the soul at His feet."—*Mason*.

"Humility does not consist in a plain and singular dress, nor yet in speaking in mean terms of ourselves, or in being free and friendly with poor persons, nor yet in anything *outward*. These things are sometimes the *effects* of true humility; but they *may* be without it.

"REAL Christian humility is a grace of the spirit, and, consequently, has its seat in the heart. In Scripture it is called, in one place, *humbleness of mind*; in another, *lowliness of heart*; and in another, *poverty of spirit*. The original word signifies having a low opinion or esteem of ourselves in comparison with others. It will show itself before *God* by self-abasement on account of the deep depravity of human nature; by an entire dependence upon the mercy of God in Christ Jesus; and a close walk with God in the use of all the appointed means. It will manifest itself amongst *men* by respect and submission to our superiors, love and friendship to our equals, and condescension to our inferiors; together with a readiness to forgive injuries, and to be candid and moderate towards all. It will appear, as it respects *ourselves*, not only in carefully avoiding everything which has even the appearance of pride and haughtiness, but in a modest and meek behaviour; a distrust of our own strength or abilities, patience in suffering, and contentment in our situation of life."—*Dr. David Jennings*.

"The NETTLE grows high, while the violet is low, and almost obscured by leaves, and chiefly discovered by its fragrance. The former is emblematical of a proud

person ; but the latter resembles one that is truly humble.”  
—*Dr. Manton.*

FABLE.—Dædalus and Icarus.—There is a good moral in the ancient fable :—“ Dædalus made himself wings with feathers and wax, and carefully fitted them to his body and that of his son Icarus. They took their flight in the air from Crete ; but the heat of the sun melted the wax on the wings of Icarus, who would fain fly high, and he fell into that part of the ocean which from him has been called the Icarian Sea. The father, whose flight was more humble, escaped the danger, and arrived safe at Cumæ, where he built a temple to the honour of Apollo.”

“ ST. AUGUSTINE, being asked, ‘ What is the first thing in religion ? ’ replied, ‘ Humility ; ’ ‘ and what the second ? ’ ‘ Humility ; ’ ‘ and what the third ? ’ ‘ Humility.’ ”

“ HE who has other graces without humility, is like one who carries a box of precious powder without a cover, on a windy day.”

“ A LADY applied to a celebrated philanthropist on behalf of an orphan child. When he had bidden her draw on him for any amount, she said, ‘ As soon as the child is old enough I will teach him to thank you.’ ‘ Stop,’ said the good man, ‘ you are mistaken. We do not thank the clouds for rain : teach the child to look higher, and to thank Him who gives both the clouds and the rain.’ ”

PROFESSOR SCHOLEFIELD.—“ His character was, to be useful without parade, and to do things without recording them.”—*Preface to his Life.*

MCHEYNE.—“ I charge you, be clothed with humility, or you will yet be a wandering star, for whom is reserved the blackness of darkness for ever. Let Christ increase, let man decrease. If you lead sinners to yourself and not to Christ, Emmanuel will cast the star out of His right hand into utter darkness. Remember what I said

of preaching out of the Scriptures. Honour the Word both in matter and manner. Do not cease to pray for me. . . . Now, remember, 'Moses wist not that the skin of his face shone.' Looking at our own shining face is the bane of the spiritual life and of the ministry. Oh, for closest communion with God, till soul and body, head and heart, shine with divine brilliancy! But, oh for a holy ignorance of their shining! Pray for this, for you need it as well as I."—*Letters to Rev. W. C. Burns.*

REV. THOS. ADAM.—"Could I bear to be the author of a treatise which should be the means of enlightening and converting thousands, and be without the credit of it, or see it given to another? It is cause enough for humility to know that we are not humble."

"The ANSWER of a devoted clergyman, when questioned as to his growth in grace, was, 'I trust I am somewhat poorer than I was.'"

Ex. Abraham, Gen. xviii. 27; Jacob, Gen. xxxii. 10; Moses, Exod. iii. 11; iv. 10; Joshua, Josh. vii. 6; Gideon, Judges vi. 15; David, 2 Sam. vii. 18—20; 1 Chron. xxix. 14; Hezekiah, 2 Chron. xxxii. 26; Josiah, 2 Chron. xxxiv. 27; Job, Job xl. 4; xlii. 6; Isaiah, Isa. vi. 5; Jeremiah, Jer. i. 6; John Baptist, Matt. iii. 14; John iii. 30; Centurion, Matt. viii. 8; Woman of Canaan, Matt. xv. 27; Elizabeth, Luke i. 43; Peter, Luke v. 8; Paul, Acts xx. 19. (See above.)

HYPOCRISY.—1 Sam. xvi. 7; Job viii. 13; xiii. 16; xv. 34; xx. 5; xxvii. 8; xxxvi. 13; Ps. xii. 2; xxxv. 16; Prov. xi. 9; xxx. 12—14; Isa. x. 6; xxix. 14—16; xxx. 9, 10; xxxiii. 14; Ezek. xxxiii. 31—33; Hosea xi. 12; Matt. vi. 1—8; vii. 5; xv. 8; xxiv. 51; Luke xii. 1; xiii. 15; 1 Tim. iv. 2; James iii. 17; Rev. ii. 9; iii. 1.

Emblems.—ὑπόκρισις, from ὑποκρίνομαι, which seems properly to denote, "to represent another person by

acting, as the ancient players did, under a mask, to personate,—*q.d.*, to be thought somebody different from oneself by being under a mask.”—*Parkhurst*.

*Leaven.* Luke xii. 1.

*Whited sepulchres*; beautiful without, but filthy and unclean within. Matt. xxiii. 27.

*Spider's web*; dexterously and closely woven, but soon broken through or swept away. Job viii. 14; Isa. lix. 5, 6.

*Hidden graves.* Luke xi. 44.

The guest *without the wedding garment*. Matt. xxii. 11. (“Then I saw that there was a way to hell even from the gates of heaven.”—

*Bunyan*.)

*Counterfeit diamonds*; glistening, but gaudy; bright, but false.

*Gay flowers*, but *poisonous*; bright weeds, but deadly.

*Base money*; that may pass current for a long time, but is at length detected and rejected.

Religion is “the best armour, but the worst cloak.”

“The hypocrite has not a living hope, but a lying hope, and a dying hope.”—*Leighton*.

The true believer feels the grace he cannot always express; the hypocrite expresses what he does not feel.

“A HYPOCRITE is one who neither is what he *seems*, nor *seems* what he is. A hypocrite is the picture of a saint; but his paint shall be washed off, and he shall appear in his own colours. A hypocrite is hated of the world for seeming to be a Christian, and hated of God for not being one.”—*Mason*.

“It is very suspicious that that person is a hypocrite that is *always* in the same frame, let him pretend it to be never so good.”—*Traill*.

“AS A MAN can have very small comfort to be thought by the world to be rich, because he hath a shop full of wares and driveth a good trade, when, in the meantime,



he knows, poor man, that he is worse than nothing, and oweth much more than he is worth ; or because he maketh a counterfeit show of rich wares, when he has nothing but empty boxes with false inscriptions. So is it with all those that seem to be religious,—that make a goodly show of godliness, yet in the meantime are very bankrupts in grace ; and, like one of Solomon's fools, that boast themselves of great riches when they are indeed exceeding poor. Why do they so ? What get they by it ? What comfort reap they by it ? None at all ; their consciences bearing them witnesses that they are none such, as the world takes them to be.”—*Salter*.

“ A TRUE CHRISTIAN and a hypocrite may both of them come to a stand in their course, through temptation ; but there is this difference :—the true Christian is like a watch that was going right, but some dust clogs its wheels ; directly it is removed the watch will go right again. The hypocrite is like a watch which is so badly made that it stands, or goes wrong, from its very nature, and the only cure is to give it a new inside.”—*Salter*.

FREDERICK THE THIRD:—“ The Emperor Frederick, the Third, who when one said unto him he would go and find some place where no hypocrites inhabited, he told him ‘ he must travel then far enough beyond the Sauro-matæ, or the Frozen Ocean ; for yet, when he came there, he should find a hypocrite if he found himself there.’ And it is true that every man is a hypocrite. Hypocrisy is a lesson that every man readily takes in. It continues with age, it appears with infancy ; the wise and learned practise it ; the duller and more rude attain unto it. All are not fit for the wars ; learning must have the picked and choicest wits ; arts must have leisure and pains ; but all sorts are apt enough, and thrive in the mystery of dissimulation. The whole throng of mankind, the whole world, is but a shop of counterfeit wares,—a theatre of hypocritical disguises. Grace is the only antidote.”—*Spencer*.

**THE PAINTER.**—"A very capital painter, in London, exhibited a piece representing a friar habited in his canonicals. View the painting at a distance, and you would think the friar to be in a praying attitude. His hands are clasped together, and held horizontally to his breast; his eyes meekly demissed, like those of the publican in the gospel; and the good man appears to be quite absorbed in humble adoration and devout recollection. But take a nearer survey, and the deception vanishes. The book which seemed to be before him is discovered to be a punch-bowl, into which the wretch is all the while, in reality, only squeezing a lemon. How lively a representation of a hypocrite!"

**HYPOCRISY DETECTED.**—*The Glance of Truth.*—*Saul.* "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (1 Sam. xv. 14.) *Gehazi.* "Went not mine heart with thee when the man turned again from his chariot to meet thee?" (2 Kings v. 26.) *Judas.* "Friend, wherefore art thou come?" (Matt. xxvi. 50.) "Betrayest thou the Son of man with a kiss?" (Luke xxii. 48.) *Ananias.* "Why has Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts v. 3.) *Simon Magus.* "Thy money perish with thee. . . . Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." (Acts viii. 20, 21.)

### IDIOTS.

**THE THREE STEPS.**—The Rev. Rowland Hill was once talking to a poor, half-foolish man, when he remarked, "Why, it's a long way to heaven." "Oh dear no, Sir, I hope not," said the man,—“long! no; it's only three steps.” “And pray what are they?” “Why, they're very simple, if only folk would take them,—Out of self—into Christ—into glory.”

**LIGHT IN DARKNESS.**—"In a village in Buckingham-

shire there lived a poor idiot, whose appearance was so distressing, and almost disgusting, that some of the inhabitants wished the clergyman to forbid him coming to church, as had been his regular custom. The clergyman did not grant their request, for he thought it would be very wrong to hinder any one from coming to God's house, however loathsome his appearance might be. One Sunday the minister took this verse for his text,—‘And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.’ (Isa. xxxv. 8.) On hearing this, the poor idiot got up, and, regardless of those around him, clapped his hands, and cried out, ‘Then *I* shall be saved! then *I* shall be saved!’”—*Cope.*

“SEEKING AND FINDING.”—See a tract (Christian Knowledge Society) with an interesting account of the conversion of a poor idiot boy, in which there were three steps. He was constantly observed wandering about the fields, and looking up into the sky; and on being questioned, always replied, “Mat looking for God.” A minister went after a time one day to visit his grandfather, with whom he lived, and read the parable, *Matt.* xviii. 23—35, and with a view, if possible, to catch poor Mat's attention, dwelt on verse 25, “forasmuch as he had not to pay.” The idea took hold of the boy; and when he heard of the man being cast into prison, he began to run about and cry bitterly for some days. In this state a lady, who had taken notice of him, found him, and succeeded in showing him that Jesus Christ had paid the debt. This gave him peace; and, after a time, he died in apparent understanding and real Christian hope.

IDLENESS.—Prov. vi. 6—11; x. 4, 26; xii. 24, 27; xviii. 9; xix. 15, 24; xx. 4; xxi. 25; xxii. 13;

xxiv. 30—34; xxxi. 27; Eccles. x. 18; Isa. lvi. 10; Ezek. xvi. 49; Matt. xii. 36; xx. 3; Acts xvii. 21; Rom. xii. 11; 2 Thess. iii. 8—13; 1 Tim. v. 13; Heb. vi. 12.

"Idleness is the very rust and canker of the soul; the devil's cushion, pillow, chief reposal; his very tide-time of temptation, as it were, wherein he carries with much care, and without contradiction, the current of our corrupt affections to any cursed sin."—*Bolton*.

"The burial of a living man."

"Satan's seed-time. Ground left fallow, will soon produce plenty of weeds."

"King Clog doesn't like King Jog."

"The idler is a watch that wants both hands,  
As useless when it goes as when it stands."

"Idleness is the mother of many wanton children. They that do nothing are in the ready way to do worse than nothing. It was not for nothing that we were called out of nothing."—*Mason*.

"Prefer diligence before idleness, unless you esteem rust above brightness."—*Plato*.

"He is not only idle who does nothing, but he is idle who might be better employed."—*Socrates*.

"What a folly it is to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal."—*Howe*.

"IDLENESS predominates in many lives where it is not suspected; for, being a vice which is chiefly personal, it is not watched like fraud; it is a silent quality, which does not raise envy by ostentation, nor hatred by opposition, and therefore often remains incurable."—*Dr. Johnson*.

"THE RUIN of most men dates from some vacant hour. Occupation is the armour of the soul. I remember a satirical poem, in which the devil is represented as fishing for men, and fitting his baits to the taste and business of

his prey ; but the idler, he said, gave him no trouble, as he bit the naked hook."—*Child's Paper*.

"NOT A MINUTE TO SPARE."—"An idle schoolgirl was once seriously expostulated with about some duties which she had neglected, and others which she had badly performed. 'I cannot help it, I am sure I cannot ; I can't do any more than I do. I never have "a minute to spare ;" I am always at work.' This girl thought she spoke the truth ; but she did not know the true meaning of the word *idle*.

"For instance, if she sat at work for an hour, but only did what she was well able to accomplish in half an hour, she would have thought it very unjust and unkind had she been accused of idleness. If she sat with her head resting on her hands, her elbows on the table, or, what was as often the case, leaning over the fire, with a book on her lap, looking at it, and lazily learning from it, and were reproof and counselled to more industry, she would spurn both the reproof and the counsel, however kindly given, and, perhaps, even hate the reprover. And at the close of the day she would wonder how it was she had not time for her duties, whilst her companions got through theirs with so much ease ; but always ended by lulling her conscience with the idea that their abilities were so much greater than hers, and that too much was required of her. She could not or would not see that it is quite possible to be *doing something*, and yet to be *very idle*. For her Bible she had 'not a minute to spare,'—no time to be neat, no time for her studies, no time for her health, no time to do kind things for others. She was hardly dealt with. Her Heavenly Father had heaped commands upon her, and given her no time in which to obey them. Parents and teachers were all unkind, or they would not have been so unreasonable in their demands. 'I am sure I have not a minute to spare,' was her unvarying reply to all who sought to do her good."—*Not a Minute to Spare*.

AN INDIAN CURED OF IDLENESS.—"Seating myself once upon a log, by the side of an Indian who was resting there, being at that time actively employed in fencing in his corn-field, I observed to him that he must be fond of working, as I never saw him idling away his

time, as is so common with the Indians. The answer he returned made so great an impression on my mind that I have remembered it ever since, and I will try to relate it. 'My friend,' said he, 'the fishes in the water, and the birds of the air, have taught me to work. By their examples I have been convinced of the necessity of labour and industry. When I was a young man I loitered about a good deal, doing nothing, just like the other Indians, who say that working is for the whites and negroes; the Indians have been ordained for other purposes—to hunt the deer, and catch the beaver, otter, raccoon, and such other animals. But one day it so happened, that while hunting I came to the bank of the Susquehanna, and, having set myself down near the water's edge to rest a little, and casting my eyes on the water, I was forcibly struck in observing with what industry the *Mecehgalligus* (sunfish) heaped small stones together, to make secure places for their spawn, and all this labour they did with their mouth and body, without hands.

" 'Astonished, as well as diverted, I lighted my pipe, sat a while smoking and looking on, when presently a little bird not far from me raised a song which enticed me to look that way. While I was trying to distinguish where the songster was, and catch it with my eyes, its mate, with as much grass as it could hold in its bill, passed close by me, and flew into a bush, where I perceived them together, busily employed in building their nests, and singing as they worked. I entirely forgot my hunting, in the contemplation of the objects before me. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully, and all this without hands. I thought it strange, and became lost in wonder. I looked at myself, and saw two long arms provided with hands and fingers, and with joints that might be open and shut at pleasure. I could, when I pleased, take up anything with those hands, and hold it fast, or let it loose, or carry it along with me. When I walked, I observed, moreover, that I had a strong body, capable of bearing fatigue,

supported by two stout legs, with which I could climb to the top of the highest mountain, and descend at pleasure into the valleys. "And is it possible," said I, "that a being so wonderfully formed as I am, was created to live in idleness, while the birds which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so? Has, then, the Creator of man, and of all living creatures, given me all these limbs for no purpose? It cannot be; I will try to go to work." I did so, and went away to a spot of good land, where I built a cabin, enclosed ground, sowed corn, and raised cattle. Ever since that time I have enjoyed a good appetite and sound sleep; while the others spend their nights in dancing, and are suffering with hunger, I live in plenty. I keep horses, cows, and fowls. I am happy. See, my friend, the birds and fishes have brought me to reflection, and taught me to work!"—*Rev. J. Heckwelder's "History of the Manners and Customs of the Indians of Pennsylvania."*

"He made me out a sinner for doing nothing," said a man who had been convinced of sin from a sermon on the text, "Woe to them that are at ease in Zion." (Amos vi. 1.)

**HAMBURG WORKHOUSE.**—"An excellent punishment for idleness has been put in practice in a workhouse at Hamburg. Idlers in the morning are suspended above the dinner table, in a basket, so that they may see and smell the things provided for those who have been industrious, but not taste them."—*Encyc. Britt.*

**IDOLATRY.**—Gen. xxxv. 1—5; Ex. xx. 2, 3; xxiii. 24; Lev. xxvi. 1; Deut. iv. 15—20; vii. 25; xvii. 2—7; xxvii. 15; xxxi. 19—21; Josh. xxiii. 7; Judges viii. 27—35; x. 6—9; 1 Kings xi. 9—11; 2 Kings xvii. 33—35; Ps. xvi. 4; xlv. 20, 21; lxxviii. 56—64; xcvii. 7; cxv. 4—8; cxxxv. 15—18; Isa. xl. 19—25; xli. 6, 7; xlv. 9—20; xlv. 1—7; Jer. ii. 11—13; viii. 1—3; x. 1—18; Ezek. xiv. 1—12; xx. 6—9; xxxvi. 18, 19;

Hosea iv. 12—17; viii. 11; Jonah ii. 8; Zech. xiii. 1, 2; Rom. i. 23—25; 1 Cor. viii. 4—6; x. 14; Eph. v. 5; Phil. iii. 19; Col. iii. 5; 1 John v. 21; Rev. xiv. 9, 10; xxi. 8; xxii. 15.

IRONY.—It is observable in Scripture that one of the most common figures employed in denouncing idolatry is that of strong and severe irony. Cf. Judges vi. 31; x. 14; 1 Kings xviii. 27; Ps. cxv. 4—8; Isa. xli. 6, 7; xliv. 9—20; Jer. x. 1—18; Hosea iv. 17.

“YE HAVE TAKEN AWAY MY GODS WHICH I MADE, .....AND WHAT HAVE I MORE?” (Judges xviii. 24.) A very common remonstrance of idol-worshippers. Men make themselves gods, and are “mad upon their idols” (Jer. l. 38); and when they lose their health, or wealth, or friends, or fame, what have they more? They have sown the wind, and what can they reap but the whirlwind? How true are Ps. xvi. 4, and Jonah ii. 8!

DAN.—In the sealing of the tribes, in Rev. vii., Dan is left out. Many suppose the reason of this judgment to be, that Dan was the first tribe openly to introduce idolatry in Israel. (Judges xviii.)

WHAT IS IDOLATRY?—“Any opinion,” says Hallam, “which tends to keep out of sight the living and loving God,—whether it be to substitute for Him an idol, or an occult agency, or a formal creed,—can be nothing better than the portentous shadow projected from the slavish darkness of an ignorant heart.”

THE PLAGUES OF EGYPT are a striking manifestation of the Divine way of punishing and rebuking idolatry. Nearly all the ten plagues answer to some Egyptian idol or superstition, and serve to show their utter helplessness against Jehovah’s power. Thus, the Egyptians worshipped serpents, and God made the rod of Aaron a serpent; and when the magicians “did in like manner with their enchantments,” “Aaron’s rod swallowed up their rods.”

So in all the miracles:—



## The Egyptians—

- |   |  |
|---|--|
| 1. The water of the Nile turned into blood. | 1. Worshipped the Nile.  |
| 2. Frogs polluting the Nile.                | 2. Held frogs as sacred.   |
| 3. Lice.                                    | 3. Allowed no one to approach their altars, upon whom any insect of this kind was found. Hence their priests wore only linen.  |
| 4. Flies.                                   | 4. Regarded Beelzebub, or, the god-fly, as able to protect them from the swarms of flies, which at certain times were wont to trouble the land.  |
| 5. Murrain among cattle.                    | 5. Worshipped cattle. Cf. their sacred bull, and ram, and heifer, and goat, and other brute animals.   |
| 6. Boils with blains.                       | 6. Sacrificed human beings (chiefly foreigners), in certain places, and then sprinkled their ashes into the air, to avert calamity from the place. Moses was directed to take ashes from the furnace, and sprinkle them, in like manner; so, the bloody rites of Typhon became a curse to the idolaters. |
| 7. Hail.                                    | 7 } Worshipped Isis and  |
| 9. Darkness.                                | 9 } Osiris, as the representatives of the sun and moon.  |
| 8. Locusts.                                 | 8. Worshipped Seraph, who was supposed to protect the country from locusts.  |

10. Firstborn slain.

The Egyptians—

10. Had cruelly slain the firstborn Hebrew children.

**INDIA.**—In India there are, it is computed, 30,000,000 of idols.

**BRITISH IDOLS.**—"British Christians ought to recollect that their ancestors were once blind idolaters, serving them that by nature are no gods. Dr. Plaifere, in a sermon preached before the University of Cambridge, in 1573, remarks, 'that, before the preaching of the Gospel of Christ, no Church here existed, but the temple of an idol; no priesthood but that of paganism; no God but the sun, the moon, or some hideous image. To the cruel rites of the Druidical worship, succeeded the abominations of the Roman idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; and at Westminster, where the Abbey rears its venerable pile, a temple of Apollo.' Through the mercy of God our country is now blessed with thousands of Christian churches, and multitudes of Gospel ministers. The land is full of Bibles, and British Christians, sensible of their privileges, are engaged in diffusing the light of Divine truth among the benighted nations."

**DR. PAYSON.**—"Every person has some object, which he loves supremely, and in every unrenewed man that object is self. Suppose, for illustration, that you have an image, which is, in reality, extremely ugly, but which you think beautiful, and you spend all your time in polishing and adorning it. At length, however, you begin to see something of its deformity, but endeavour to conceal

it from others, and, if possible, from yourself, by painting and dressing it. Notwithstanding all your efforts, it grows more and more ugly, till at last, in despair of amending it yourself, you pray that God would make it more lovely. It is evident, in this case, that your prayers would not proceed from love to God, but from love to your idol; and therefore, there would be no goodness in them. Suppose that, during all this time, a person was entreating you to look at a beautiful diamond statue, which you refused to do, until, wearied with useless efforts to make your image appear more beautiful, you turn and look at the statue. Immediately you see your idol, in all its native deformity; you cast it aside, and begin to admire and extol the statue. This idol represents self, and every unrenewed person admires and loves it supremely. When his conscience is awakened to see something of his sinfulness, he first endeavours to make himself better, and it is long before he finds that he cannot change his own heart. When he finds that, notwithstanding all his endeavours, his heart seems to grow worse and worse, he prays to God for help. It is not from love to God, or because God has commanded it, that he prays; but because he is unwilling to see himself so sinful; so that his prayers arise merely from pride and selfishness. But if he will only turn and look to Christ, he sees his sins in a new light, and no longer loves himself supremely. All his affections are transferred to Christ. He then prays to be made better,—not to gratify his pride, but because he sees something of the beauty of holiness, and longs to resemble his Divine Master.”

**THE BEST USE OF AN IDOL.**—“Dr. Judson, the famous missionary, was once a captive at Rangoon, the capital of Burmah, and was most cruelly treated by the hard-hearted Burmans. His heroic wife contrived to lengthen his life, by getting food and drink to his cell, until the English army took the city, and set the poor prisoners free. Havelock was then a lieutenant in that English

army, and a *praying* lieutenant, as he was afterwards a praying general.

"No sooner was the city taken than he sought out a fit place for a prayer-meeting. Where did he find one? There was a famous heathen temple in a retired grove, devoted to the service of Boodh. He secured one of the chambers in it, a large room filled with images of idol gods, sitting all around, with their legs crossed, and arms folded on their laps.

"One day an officer, strolling round the temple, thought he heard the sound of English singing. He stopped and hearkened. A strange sound here, he thought; but it certainly *was* the sound of psalm-singing, in good old English style. What did it mean—how accounted for? He determined to follow the sound, and behold, it led him to an upper chamber, where Havelock, with his Bible and hymn-book before him, surrounded by more than a hundred of his soldiers, was holding a prayer-meeting. The room was dark, but every idol had a lamp in his lap, shedding more light than any idols had ever done before. I wonder if he read the 115th Psalm?"—*Child's Paper*.

IGNORANCE.—Gen. xx. 5; (Lev. iv., offering for); Job xxi. 14; Ps. lxxix. 6; Isa. xlv. 19; Jer. ix. 3; Hosea iv. 6; Matt. xxii. 29; Luke xii. 48; xxiii. 34; John viii. 19; ix. 39—41; xv. 22; xvii. 25; Acts xvii. 29, 30; Rom. i. 21, 28; x. 3; 1 Cor. ii. 8; Eph. iv. 18; 2 Pet. iii. 5—10.

Rom. i. 13

1 Cor. x. 1; xii. 1

2 Cor. i. 8

1 Thess. iv. 13

"We would not have you ignorant, brethren."

One of St. Paul's common formulas of expression; not without its strong significance.

"Conviction of ignorance is the door-step to the Temple of Wisdom."—*Spurgeon*.

" Ignorance of things very near to us, and in which we are nearly concerned, may be from two causes,—

" 1. From a want of light. Nothing can be perceived in the dark. If you are in a dark room, though it is richly adorned and furnished, all is lost to you. If you stand in a dark night on the top of a hill that commands a fine prospect, still you are able to see no more than if you were in a valley. Though you were in a dangerous place, with pitfalls, and precipices, and thieves, and murderers all around you, still you might imagine yourself in safety, if you had no light with you.

" 2. It may be from some hindrance or obstruction between you and the object. Thus your dearest friend, or greatest enemy, might be within a few yards of you, and you know nothing of it, if there were a wall between you.

" These comparisons may in some measure represent our case by nature. God is near ; ' in Him we live, and move, and have our being.' Eternity is near ; we stand upon the brink of it. Death is near, advancing towards us with hasty strides. The truths of God's Word are most certain in themselves, and of the utmost consequence to us, but we perceive none of these things ; we are not affected by them, because our understandings are dark, and because thick walls of ignorance, prejudice, and unbelief stand before the eyes of our minds, and keep them from our view. Even those notions of truth which we sometimes pick up by hearing and reading, are but like windows in a dark room ; they are suited to afford an entrance to the light when it comes, but can give no light themselves."—*Newton*.

" THE PESTILENCE THAT WALKETH IN DARKNESS."—  
" Modern discoveries have shown that the seeds of epidemic and miasmatic diseases are generated and exert their activity during the night, and in places unvisited by the sun's beams,—a true picture of the cause of mental and moral ignorance."

MOLES.—" The men of this world are like moles,

which can see well underground, but when brought unexpectedly to the light, they are blind. So are the most cunning and crafty men as regards the things of this world, blind to those things which require spiritual discernment. (1 Cor. ii. 14.)”

**ILLUMINATION.**—Ps. xviii. 28; xix. 8; cxix. 105, 130; Micah vii. 8; Luke i. 79; John viii. 12; Acts xxvi. 18; 1 Cor. ii. 14—16; 2 Cor. iv. 4; Eph. i. 18; Phil. iii. 15; Heb. x. 32.

The sun can only be seen by his own light.

A man may see every figure upon the dial, but he cannot tell how the day goes unless the sun shines. We may read many truths in the Bible, but we cannot know them savingly until God shine into our hearts.

“How doth the Holy Spirit reveal unto us anything spiritual, but especially the truth of the Scripture? I answer,—By removing those impediments that hinder, and bestowing those graces that make us capable of knowledge;—

“There is in us a twofold impediment; first, ignorance, by which our eyes are closed that we cannot see the light. Secondly, corruption, by which, though we see the light, yet we cannot but naturally hate it and turn from it. The Holy Spirit cures both by a double remedy: first, of illumination, restoring our understanding to some part of its primitive perfection; secondly, of sanctification, infusing into our desires and affections some degrees of their primitive holiness and purity.”—*Pemble*.

“I CAN see nothing without the Spirit’s eyes, but as it were in a mist. I am fully persuaded of the truth of Scripture, and what it tells me of sin, myself, God, Christ, and eternity; but with little more effect and true feeling than what I know and believe of some remote country in which I have no manner of concern.”—*Adam’s Private Thoughts*.

"SCRIPTURE can only be savingly understood by the illumination of the Holy Spirit. The Gospel is a picture of God's free grace to sinners. Now, were we in a room hung with the finest paintings, and adorned with the most exquisite statues, we could not see one of them if all light were excluded : the Spirit's light is the same to the mind that outward light is to the bodily eyes. The most correct and lively description of the sun cannot convey either the light, the warmth, the cheerfulness, or the fruitfulness which the actual shining of that luminary conveys ; neither can the most laboured and accurate dissertation on grace and spiritual things impart a true idea of them, without an experience of the work of the Spirit upon the heart. The Holy Spirit must shine upon your graces, or you will not be able to see them ; and your works must shine upon your faith, or your neighbours will not be able to see it."—*Toplady*.

"THE THINGS which the Holy Ghost discovers to us are no other for substance than those very things which are contained in the written Word ; only he affords regenerate persons clearer light to discern them by, than they had before conversion. Turn a learned man to the same author which he perused when a young student ; he will find the same author, but see a great deal further into it, because he hath now got further light and knowledge."—*Arrowsmith*.

THE TURNIP IN THE CELLAR.—"Having occasion to go to the cellar, Gotthold found a turnip, which had been left by accident, and had vegetated, and sent forth long and slender shoots. These, however, were unnaturally of a pale, sickly colour, and therefore unfit for use. 'Here,' thought he, 'I have a type of the human understanding, from which God withholds his blessing, and which must, therefore, necessarily miscarry. This plant wants sunshine and pure air, without which it cannot thrive, and so it grows in weakness for a time, and then withers and dies. It is the same with all our acts which are not

irradiated with the grace of God, and fostered by his blessing, according to the words of our Saviour, "Every plant which my heavenly Father hath not planted shall be rooted up." Matt. xv. 13.'—*Gotthold's "Emblems."*

THE CABINET.—Matt. xi. 25. ("Hidden from the wise and prudent, and revealed unto babes.") "Suffer me to offer a familiar illustration of the Lord's wisdom and justice in this procedure. Let me suppose a person to have a curious cabinet, which is opened at his pleasure, and not exposed to common view. He invites all to come to see it, and offers to show it to any one who asks him. It is hid, because he keeps the key; but none can complain, because he is ready to open it whenever he is desired. Some, perhaps, disdain the offer, and say, 'Why is it locked at all?' Some think it not worth seeing, or amuse themselves with guessing at the contents. But those who are simply desirous for themselves, leave others disputing, go according to appointment, and are gratified. These have reason to be thankful for the favour, and the others have no just cause to find fault. Thus the riches of Divine grace may be compared to a richly-furnished cabinet, to which Christ is the door. The Word of God likewise is a cabinet, generally locked up, but the key of prayer will open it. The Lord invites all, but He keeps the dispensation in his own hand. They cannot see these things, except He shows them; but then He refuses none that sincerely ask Him. The wise men of the world can go no farther than the outside of this cabinet; they may amuse themselves and surprise others with their ingenious guesses at what is within; but a child that has seen it opened can give us more satisfaction, without studying or guessing at all. If men will presume to aim at the knowledge of God, without the knowledge of Christ, who is the Way, and the Door; if they have such a high opinion of their own wisdom and penetration as to suppose they can understand the Scriptures without the assistance of his Spirit; or if their worldly wisdom teaches them



that those things are not worth their inquiry, what wonder is it that they should continue to be hid from their eyes? They will one day be stripped of all their false pleas, and condemned out of their own mouths."—*Newton*.

THE INTERPRETER'S HOUSE, in the "Pilgrim's Progress." Cf. the sights shown Christian there; the deep insight given him into some of the chief mysteries of grace.

### IMAGE OF GOD.

CHRIST.—2 Cor. iv. 4; Col. i. 15; Heb. i. 3.

BELIEVERS.—Gen. i. 26; Ps. xvii. 15; Rom. viii. 29; 1 Cor. xi. 7; xv. 49; 2 Cor. iii. 18; Eph. iv. 24; Phil. iii. 21; Col. iii. 10; 1 John iii. 2.

By the Fall—defaced, yet not effaced.

"THE HEATHEN had a notion that the gods would not like the service and sacrifice of any but such as were like themselves. And therefore to the sacrifice of Hercules none were to be admitted that were dwarfs; to the sacrifice of Bacchus, a merry god, none that were sad and pensive, as not suiting their genius. An excellent truth may be drawn from their folly;—he that would like to please God must be like God."—*Salter*.

THE IMAGE SCULPTURED.—"At present, the believer is like the marble in the hands of the sculptor; but though day by day he may give fresh touches, and work the marble into greater emulation of the original, the resemblance will be far from complete until death. Each fresh degree of likeness is a fresh advance towards perfection. It must then be that when every feature is moulded into similitude,—when all traces of feebleness and depravity are swept away for ever, the statue breathes, and the picture burns with Deity,—it must be that *then* we 'shall be filled.' We shall look on the descending Mediator, and, as though the ardent gaze drew down celestial fire, we shall seem instantly to pass through the refiner's furnace, and leaving behind all the dishonour of the grave, and all the dross of corruptible humanity,

spring upwards, an ethereal, rapid, glowing thing,  
—Christ's image, extracted by Christ's lustre."—  
*Melvill.*

"WHOSE is THIS IMAGE and SUPERScription?"—  
"When Tamerlane was in his wars, one of his captains  
dug up a great pot of gold, and brought it to him.  
Tamerlane asked whether it had his father's stamp upon  
it; but when he saw it had the Roman stamp, and not his  
father's, he would not own it. So God at last will own no  
knowledge but that which leaves the stamp of Christ,  
the image of Christ, upon the heart."—*Brooks.*

#### IMAGE WORSHIP.—Ex. xx. 4; Deut. xvi. 22.

AN IRISH BOY, when the master of the school was one  
day teaching his scholars how we are forbidden to worship  
any image, interrupted him by saying, "Please, Sir,  
there is one image we ought to worship!" "Indeed!"  
said the master; "pray what is that?" The boy replied,  
"Why, Sir, we are told to worship Christ, who is 'the  
image of the invisible God.'" (Col. i. 15.)

IMMUTABILITY, DIVINE.—Numb. xxiii. 19;  
1 Sam. xv. 29; Job xxiii. 13; Ps. lxxiii. 26;  
lxxxix. cii. 24—27; Isa. xlv. 10; liv. 10; Jer.  
xxxi. 3; Ezek. xxiv. 14; Mal. iii. 6; Rom. xi. 29; Eph.  
i. 11; 2 Tim. ii. 13, 19; Titus i. 2; Heb. xiii. 5—8;  
James i. 17.

Gen. xlviii. 21.—"And Israel said unto Joseph,  
Behold, I die; but God shall be with you."

What a contrast between the mutability of the creature  
and the immutability of the unchanging Creator!

Numb. xxiii. 19.—"God is not a man that He should  
lie, neither the son of man, that He should repent. Hath  
He said, and shall He not do it? or hath He spoken, and  
shall He not make it good?"

"Repentance is attributed to God figuratively; as Numb. xxi. 19; Gen. vi. 6. There may be a change in God's work, but not in his will; God may will a change, but not change his will. 'God may change his sentence, but not his decree.' As suppose a king shall cause a sentence to be passed upon a malefactor whom he intends to save, notwithstanding this sentence, the king doth not alter his decree; so God threatened destruction to *Nineveh* (Jonah iii. 4), but, the people of *Nineveh* repenting, God spared them. Here God changed his sentence, but not his decree. It was what had lain in the womb of his purpose from eternity."—*Watson*.

"In commercial crises, manhood is at a greater discount than funds are. Suppose a man had said to me, last spring, 'If there comes a pinch in your affairs, draw on me for ten thousand dollars,'—the man said so last spring, but I should not dare to draw on him this fall. I should say, 'Times have changed; he would not abide by it.' But God's promises are 'from everlasting to everlasting,' and He always stands up to them. There never was a run on Heaven that was not promptly met. No creature in all the world, or in lying, audacious hell, shall ever say that he drew a draft upon heaven, and that God dishonoured it."—*Beecher*.

### IMPUTATION.

— of sin to others. Adam—Rom. v. 12—21; Achan—Josh. vii. 25; David—2 Sam. xxiv. 2—15; Ahab—1 Kings xxi. 29; Jonah i. 12; fathers' upon children—Ex. xx. 5, Lev. xx. 5, xxvi. 39; Numb. xiv. 33, Ps. lxxix. 8 (margin), Is. xiv. 20.

— of holiness.—Touching the altar, Ex. xxix. 37;—the sacrifices, the scapegoat, Lev. xvi. 21. Cf. Abraham's faith, Rom. iv. 11, 12.

— of CHRIST. Our sins to Him, and his righteousness to us.—Ps. lxix. 4; Isa. liii. 6—12; Jer. xxiii. 6; Daniel ix. 26; Rom. v. 19; 2 Cor. v. 21; Gal. iii. 13; Heb. ix. 28; 1 Peter ii. 24; iii. 18; 1 John ii. 1, 2.

"We read in the New Testament that 'the Church (that is, the people of God,) is Christ's Bride.' We all know that, according to the law, the wife may have many debts; but no sooner is she married than her debts cease to be hers, and become her husband's at once. So that if a woman be overwhelmed with debt, that she is in daily fear of the prison, let her but once stand up and give her hand to a man, and become his wife, and there is none in the world can touch her; the husband is liable for all, and she says to her creditor, 'Sir, I owe you nothing. My husband did not owe you anything. I incurred the debt; but, inasmuch as I have become his wife, my debts are taken off from me, and become his.' It is even so with the sinner and Christ. Christ marrieth the sinner, and putteth forth his hand, and taketh the Church to be his. She is in debt to God's justice immeasurably; she owes to God's vengeance an intolerable weight of wrath and punishment. Christ says, 'Thou art my wife; I have chosen thee, and I will pay thy debts.' And He has paid them, and got his full discharge. Now, whosoever believeth in Christ Jesus hath peace with God, because 'He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him.'"—*Spurgeon*.

**INABILITY**, Man's, to help himself.—Job xiv. 4; Ps. xlix. 7, 8; Jer. xiii. 23; xvii. 9; Hosea xiii. 9; John v. 44; vi. 44, 63—65; viii. 43; Rom. vii. 15—25; viii. 7, 8; 1 Cor. ii. 14; xii. 3.

Matt. xii. 34, inability to speak aright.

John xv. 5, " act "

2 Cor. iii. 5, " think "

Yet means enjoined to be used. Is. lv. 6, 7; Phil. ii. 12, 13. (Cf. Acts xxvii. 23—31.)

*A humbling but wholesome doctrine.*—"Here is a man walking along the streets, who is dwelling with great complacency upon the thought that he is worth a million of dollars. One steps up to him, and says, 'I understand

that you owe Mr. A. B. a thousand dollars, and he purposes to exact payment. I am very sorry for you, Sir, and am willing to pay the amount.' 'What do you mean, Sir?' replies the millionaire. 'Suppose I owe a thousand dollars, I can pay my own debts. Reserve your benevolence for those who need it.' But now, suppose this rich man were a poor man, and suppose, utterly unable to pay his debts, he were pressed by the sheriff for a claim of a thousand dollars, and the amount he must pay, or be imprisoned. Now if, in these circumstances, one who was able and willing to relieve him, should kindly offer to pay the amount, 'Oh, Sir,' methinks he would say, 'how could I expect such a favour?' And, when assured that it was done with great cheerfulness, how thankfully would he accept the kind offer, and say, 'This is kindness indeed! Oh, Sir, I owe you a thousand thanks! I want words to express my sense of the great obligations I am under to you!' The application you understand.

"But some one may say, 'The doctrine of the sinner's helplessness, as stated, destroys all human responsibility.' Not so. We insist upon it, if he perishes, it is his own fault. I will explain myself:—You are a master; you write a letter, and, handing it to your servant, you direct him to take it to a person on the other side of the river, and bring you back an answer. After a while he returns, and you ask him, 'Did you take the letter over the river, as I directed you?' 'No, Sir.' 'And why?' 'Master, I could not.' 'And why could you not?' 'Why, master, I went to the river. It was deep and rapid, and there was no bridge, and I could not swim; so I did not go over.' 'Did you call for the ferryman?' 'No, Sir.' 'Then go immediately back, and take the letter over, as I commanded you.' Now this, I think, is a correct illustration. There is something about the passing of that river, which the servant cannot do, any more than he can roll a mountain, or heave an ocean, and yet you do not excuse him. Even so in this matter. The sinner is utterly unable to come to Christ, or change his own heart, of himself.

There is (so to speak) a broad and deep river between him and Heaven, and the sinner cannot swim ; but, thank God ! there is—if I may so express myself—a Heavenly Ferryman on the other side. Let him call upon that Ferryman, as it is written, ‘Seek ye the Lord, while He may be found ; call ye upon Him, while He is near.’ And this reminds me of a remarkable passage in Scripture, ‘Let him take hold of my strength, that he may make peace with Me, and he shall make peace with Me.’ (Isa. xxvii. 5).”—*Dr. Baker.*

INCARNATION OF CHRIST.—Gen. iii. 15 ; Isa. vii. 14 ; ix. 6 ; Matt. i. 16, 21 ; John i. 14 ; Acts iii. 26 ; xiii. 23 ; Rom. i. 3 ; ix. 5 ; Gal. iv. 4 ; Phil. ii. 7, 8 ; 1 Tim. iii. 16 ; Heb. ii. 11, 14—17 ; x. 5, 20.

Matt. i. 23.—“And they shall call his name Emmanuel, which, being interpreted, is, God with us.”

“By the light of nature we see God as a God *above* us ; by the light of the Law we see Him as a God *against* us ; but by the light of the Gospel we see Him as ‘Immanuel, God *with* us,’ in our nature, and, what is more, in our interest.”—*Matthew Henry.*

Ends answered by :—1. To bring the attributes of the Godhead down to our finite comprehension ; 2. To allure our affections by so great a display of Infinite Love ; 3. To exhibit a perfect model of human excellence.

A flaming globe of fire may indeed be magnificent, but it is dazzling, too dazzling for our naked eyes ; but, when seen through a pellucid vase of crystal, while this softens the intensity of its rays, it diminishes in nowise from its beauty : nay, it enables us to behold it without injury, which otherwise we could not do. So God, as Divine, is like the fiery flame—the sun in his full meridian strength ; but God in Christ, “God manifest in the flesh,” is, like the mild rays of the morning sun in spring,—mild, though mighty—human, yet Divine.

“CHRIST did not gain one perfection more by becoming man, nor could He lose anything of what He possessed

as God. The almightiness of God now moved in a human arm ; the infinite love of God now beat in a human heart ; the unbounded compassion of God to sinners now glistened in a human eye. God was love before ; but Christ was now love, covered over with flesh."—*M'Cheyne*.

INCONSISTENCY, CHRISTIAN.—Zech. xiii. 6 ; Rom. xiv. 16 ; 1 Tim. v. 14 ; Titus ii. 5—8 ; 2 Peter ii. 2. (Cf. Cant. iv. 7 ; Eph. v. 27.)

Jude 12.—"These are spots in your feasts of charity."

The Greek word seems rather to refer to rocks by the sea, against which vessels may be wrecked, or to rocks hidden in the sea, on which they may be stranded. (See *Barnes*.) How many inquiring, "almost" Christians, have been thus shipwrecked, by something they have heard or seen in a member of the Church !

— is not like the error of a pocket watch, which misleads one person only ; but like the error of a town clock, which misleads a multitude.

It is one of Satan's devices, to blind the eyes of worldly men, by dust from the soiled garments of Christians.

—, *no argument against religion*.—Shall we never use money, because some have counterfeited it ; or opiates, because some have poisoned themselves ? If the sun be eclipsed one day, it attracts more attention than by its clear shining for many years.

THE CHRISTIAN is the only Bible very frequently the world will read. How sad that the copy should be so defaced !

"He is a good man, perhaps, but he is a very hard man !" A common, but a sad remark !

LORD BYRON writes :—"I date my first impressions against religion, from having witnessed how little its votaries were actuated by true Christian charity."

BRAINERD informs us that when amongst the American Indians, he stopped at a place where he offered to instruct them in Christianity ; he was met by the retort,

“Why should you desire the Indians to become Christians, seeing that the Christians are so much worse than the Indians? The Christians lie, steal, and drink, worse than the Indians. They first taught the Indians to be drunk. They steal to so great a degree that their rulers are obliged to hang them for it; and even that is not enough to deter others from the practice. We will not consent, therefore, to become Christians, lest we should be as bad as they. We will live as our fathers lived, and go where our fathers are, when we die.” Notwithstanding all Mr. B. did to explain to them that these were not Christians in heart, he could not alter their resolution, but left them, humbled at the thought that the wickedness of some professing Christians should produce such prejudices.

**AN ATHEIST'S REPLY.**—An atheist being asked by a Christian professor “how he could quiet his conscience in so desperate a state?” replied, “Just as you do yours. Did I believe what you profess, I should think no diligence, no care, no zeal enough.”

Dr. GORDON, of Hull, who was for a long time addicted to Infidel principles, when asked, after his conversion, “What was your chief hindrance in embracing the truth?” replied, “The inconsistencies of professing Christians.”

Dr. MASON GOOD, when arguing with a young Infidel scoffer, well put the old objection of making the faults of professors the fault of their profession:—“Did you ever know an uproar made because an Infidel had gone astray from the paths of morality?” The young man admitted he had not. “Then you allow Christianity to be a holy religion, by expecting its professors to be holy; and thus, by your very scoffing, you pay it the highest compliment in your power.”

**INDUSTRY.**—Gen. ii. 15; Ex. xx. 9; Prov. x. 4; xii. 24—27; xiii. 4; xiv. 23; xxi. 5; xxii. 29;



xxxi. 27; Eccl. v. 12; ix. 10; xi. 6; Rom. xii. 11; Eph. iv. 28; 1 Thess. iv. 11; 2 Thess. iii. 12; 1 Tim. v. 10.

Neh. iii.

One of the most cheering chapters in a difficult book. The notice God takes, and the record God keeps, of all the work we do. Observe especially the contrast (ver. 3), "The nobles put not their neck to the work of their Lord;" and (ver. 12), "Shallum, the ruler of the half part of Jerusalem, he *and his daughters*."

It was rough work for women, to help to repair the walls; but no work is ignoble, done in a noble cause, and with a noble heart.

—, the law of God's universe,—Paradise—earth fallen—heaven. (Rev. iv. 8.)

"No pains no gains."

"God reacheth us good things by our own hands; diligence is the mother of what the world calls good luck."

"Work gives a feeling of strength, and in this our highest pleasure consists."—*Müller*.

CALVIN.—"He read every week of the year three divinity lectures; every other week, over and above, he preached every day; so that (as Erasmus said of Chrysostom) I know not whether more to admire his constancy or theirs that heard him. Some have reckoned his yearly lectures to be 186, and his yearly sermons 286. Every Thursday he sat in the Presbytery; every Friday, when the ministers met to consult on difficult texts, he made as good as a lecture. Besides all this, there was scarce a day that exercised him not in answering, either by word of mouth or writing, the doubts and questions of the different churches and pastors; yea, sometimes more at once; so that he might say with Paul, 'the care of all the Churches lieth upon me.' Scarcely a year wherein, over and above all these former employments, some great volume in folio or other came not forth."—*Biographica Evangelica, by Dr. Hoyle*.

WESLEY, when he was asked the great secret of the efficiency of his followers, replied, that "they were all at it, and always at it; each new adherent was not only set to work, but kept at work."

Wesley himself was a pattern of labour and industry. He travelled about 5,000 miles every year; preached three times a day; rose at five in the morning; and his published works number nearly 200 volumes.

POOLE'S "SYNOPSIS."—In compiling this immense work Poole spent sixteen years, during which time he rose every morning at five, and never dined out once. Having at length finished the work, he went out to enjoy a little rest with a friend, when his wife, in a fit of bad temper, destroyed the MSS. On his return, grieved as he was, he simply said, "My dear, thou hast done very wrong;" and next morning rose at four to re-commence his labour, and never relaxed it till the task was finished the second time.

THE REV. THOS. SCOTT composed and transcribed the whole of his large and valuable Commentary in five years.

THE BLACK BROTH.—Dionysius the tyrant being at an entertainment given to him by the Lacedæmonians, expressed some disgust at their black broth. "No wonder," said one of them, "for it wants seasoning." "What seasoning?" asked the tyrant. "Labour," replied the citizen, "joined with hunger and thirst."—*Cheever's Anecdotes.*

TOO ACTIVE TO FREEZE.—"I looked to *Nature*. It was a clear, cold, bright winter's day. The crisp, untrodden snow which covered the landscape, sparkled in the sunlight as if with millions of gems. The little stream, that in summer was always dancing and singing by the wayside, was now completely frozen over, silent and still under its icy covering; but as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a summer's day. Cold as it was on every side, and frost-

bound as the stream was above and below, here it *was too active and busy to freeze!*

"From Nature I turned to *History*. It is sunset on the Alps. A traveller is descending from the summit, when a storm arises, and the winds blow, and the snow, filling the air, rapidly buries all traces of his path. He struggles on till his way is lost, and night sets in in its horrors, when, bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home and kindred and friends, and his soul commended to his Redeemer; and the numbness is already stealing on his senses and limbs, when a sound of distress is borne on the tempest to his ears. It is an appeal to his humanity, that rouses him even from the stupor of death itself. With an effort he rises, and follows the sound as it is repeated, and soon finds a fellow-traveller like himself, benighted and exhausted, and lying down to be wrapped in the winding-sheet spread by the tempest. Earnest for *his brother's* safety, he puts forth every effort to rouse, and animate, and aid him, and his exertions are crowned with success. His activity has *kept himself from freezing, and saved a fellow-being from death!*

"From Nature and History I turn to the *Church*. A disciple who has every motive to faithfulness, is getting cold, indifferent, unspiritual. He has entered the backslider's path, and is making rapid progress in it, when, by the providence of God and a word from his pastor, he is led to become a tract distributor, and a teacher in the Sabbath-school. Before, he was in danger of freezing—of becoming cold himself, and, like a mass of ice, diffusing a chilling influence around him. But now *he is too busy to freeze*. Activity is giving him a glow. Motion is developing heat; and already others are gathering warmth from his example, and led by it to effort in the cause of Christ and for the souls of men.

"The water, the traveller, the disciple,—each has a voice for us. We must be diligent, devoted, earnest in

our Master's service, if we would be kept from being cold, and lifeless, and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavour to be like Cromwell, 'who *not only struck while the iron was hot, but made it hot by striking*,'—like the missionary, who said, '*If there be happiness on earth, it is in labouring in the service of Christ*,'—like the blessed Redeemer, '*whose meat and drink it was to do the will of God*.' The vineyard must be cultivated; and the command is, that we enter it and *work*. There is work enough to be done, and the injunction is, that *we* do with our might what our hands find to do. To be healthful, we must be active; to be happy, we must be useful; to receive the promise, we must have *done* the will of God. We must be diligent, active, earnest, if we would make our calling and election sure, and have at last an open, an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. 'Be thou faithful unto death, and I will give thee a crown of life.'—*Christian Treasury*.

"SHE WAS ALWAYS BUSY, AND ALWAYS QUIET."—"It was a beautiful tribute to a most lovely and excellent character,—*busy and quiet*. These are both excellent traits, but rarely combine in the same person. We say *excellent* traits; they were so regarded by the great apostle, and he exhorted the Christians of Thessalonica to cultivate them. This was his language,—'We beseech you that ye increase more and more; that ye study to be quiet, and do your own business.' He would not only have him do these things, but *study* to do them. *Busy and quiet*. Some busy, very busy, always busy; but they are not quiet. There is a clattering noise, a kind of blustering effort in all they do, which attracts the attention, and which they desire to have attract the attention of others. They want others to know that they are busy, and they *will know it*, if anywhere in the house or neighbourhood. We have seen some who were busy, always busy,—their hands, their tongues, their thoughts

seemed never to be idle ; but they were very far indeed from being *quiet*.

“ So, on the other hand, some are very quiet, but not busy. They make no noise, no disturbance. They sleep, and eat, and sit, and also move about to some extent ; but it is all done so quietly, that you would hardly know that they were in the land of the living, had you only the sense of hearing. Such still, quiet bodies, and idle, inactive withal, you see often in families and circles of your acquaintances. Thus some are *busy but not quiet*, and some are *quiet but not busy* ; and one of these would answer well for their epitaph.

“ But to be busy and quiet, *always* busy and *always* quiet, like that excellent woman whose character was thus described, is something rare, and worthy of admiration. We hardly know of anything more commendable. And we cannot help saying that persons of this class are the persons who are most efficient and active in all our churches. That office-bearer who does so much to help his pastor, administer comfort and joy to all around him, and induce others to go to the sanctuary, is noted for these two things,—he is busy and quiet. That sister whom we so tenderly love, who accomplishes so much, and you hardly know how ; who attracts, *wins* others ; who attends to her affairs so well at home ; who visits so much among the afflicted and poor, has these as the prominent traits of her character. She is always busy and always quiet. She reminds one of a perfect machine, whose parts are so nicely adjusted that it works day and night without friction, and without noise. Would that we had more of this class in our Churches and in the community. The exigencies of the age demand Christians of this stamp,—persons that combine in their characters activity and quietness.”—*Christian Treasury*.

#### INFANTS.

“ A child was once watching the rain-drops being dried up by the sun, when soon a rainbow was seen in the

clouds. His father said, 'See, there are the rain-drops over which thou didst grieve; they now shine in splendour in heaven, and no foot can crush them there; and remember, my child, if thou dost vanish so soon from earth, it will be so to shine in heaven.'—*Richter*.

"GOD WILL TAKE CARE OF BABY."—"A beautiful infant had been taught to say,—and it could say little else,—'God will take care of baby.' It was seized with a sickness at a time when both parents were just recovering from a dangerous illness. Every day it grew worse, and at last was given up to die. Almost agonized, the mother begged to be carried into the room of her darling to give it one last embrace. Both parents succeeded in reaching the apartment just as it was thought the baby had breathed its last. The mother wept aloud; when once more the little creature opened its eyes, looking lovingly up in her face, smiled, moved its lips, and in a faint voice said, 'God will take care of baby!' Sweet, consoling words! They hardly ceased when the infant spirit was in heaven."—*Christian Treasury*.

"A butterfly basked on a baby's grave,  
Where a lily had chanced to grow:  
'Why art thou here, with a gaudy dye,  
While she of the bright and sparkling eye  
Must sleep in the churchyard low?'"

"Then it lightly soared through the sunny air,  
And spoke from its shining track,—  
'I was a worm till I won my wings,  
And she, whom thou mourn'st, like a seraph sings:  
Would'st thou call the lov'd one back?'"

### INFIDELITY.

"Where it arises in one case from men's believing Christianity to be false, arises in ten cases from their *wishing* it to be so."

"The nurse of infidelity is sensuality."—*Cecil*.

"Infidels have been always the most superstitious of men."—*Dr. Cumming*.

Dr. Nelson, in his work on Infidelity, says, that for many years he had tried to persuade every infidel to read some work on the evidences of Christianity, and he never knew but two instances fail of conviction, and in these he did not know the result from want of opportunity.

"MEN are greatly relieved when they have at length rid themselves of belief in some unwelcome doctrine,—as if facts could be destroyed as easily as opinions.

"GOD sees that you are naked and poor, and comes to you with a Royal wardrobe and all supplies. Suppose you succeed in proving that there is no food or raiment, you are still poor and naked. What would you think if there were to be an insurrection in an hospital, and sick man should conspire with sick man, and on a certain day they should rise up and reject the doctors and nurses? There they would be,—sickness and disease within, and all the help without! Yet what is a hospital compared to this fever-ridden world, which goes swinging in pain and anguish through the centuries, where men say, 'We have got rid of the atonement, and we are rid of the Bible'? Yes, and you have rid yourselves of salvation."

—*Beecher*.

INFIDEL PUBLICATIONS.—There are now annually issued,—

Of Infidel publications . . .	12,200,200
Of Atheistic ditto . . .	624,000
Of Popish ditto . . .	520,000

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13,344,200

Besides which, there are of papers and periodicals openly vicious and immoral,—

Ten stamped papers . . .	11,702,000
Six unstamped papers . . .	6,240,000
Sixty pernicious periodicals .	10,400,000
Worst class . . . . .	520,000

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28,862,000

And this in Christian England!

Whereas, adding together the annual issues of Bibles, Testaments, and religious periodicals of every kind, we find a total of 24,418,620, leaving a balance on the side of evil of 4,443,380!"—*Book and its Story*.

MISSIONS and INFIDELITY.—The earth is now traversed by self-denying missionaries, who encounter every hardship to carry Christianity to remote regions. But where is the infidel who has exiled himself from his country to civilize savage tribes? Not one is to be found. They sit at home nursing their pride, and deriding the virtue which they cannot equal."—*Christian Treasury*.

WILMOT.—"Mr. Wilmot, an infidel, when dying, laid his trembling, emaciated hand upon the Sacred Volume, and exclaimed solemnly, and with unwonted energy, 'The only objection against this book is,—a bad life.'"—*Cope*.

COLLINS.—"Lord Barrington once asked Collins, the infidel writer, how it was that, though he seemed to have very little religion himself, he took so much care that his servants should attend regularly at church? He replied, 'To prevent their robbing or murdering me.' To such a character, how applicable are these words,—'Out of thine own mouth will I judge thee.'"—*Ibid*.

VOLNEY, a noted infidel, was once overtaken by a violent storm at sea, when he began to be in the greatest distress, and ran about crying, "O, my God! O, my God! what shall I do!" Afterwards the storm abated, and the infidel, who before had been ridiculing and scoffing at Christianity, was so humbled and ashamed that he durst not show himself for days.

PAINÉ, in his low and ribald language once said, "I have gone up and down through the Christian Garden of Eden, and with my simple axe I have cut down one after another of its trees, till I have scarce left a single sapling standing." Yet the proud boaster exclaimed, in the most genuine remorse and terror before he died, "I would give worlds, if I had them, that the 'Age of Reason' had never been published."



HOBBS.—See “Last Words.”

GIBBON, VOLTAIRE, and HUME.—“GIBBON, in his celebrated ‘History of the Decline and Fall of the Roman Empire,’ has left an imperishable memorial of his enmity to the Gospel. He resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman who, out of its rents, expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having had courage openly to assail it. VOLTAIRE boasted that with one hand he would overthrow the edifice of Christianity, which required the hands of twelve apostles to build up. At this day, the press which he employed at Fernay to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the selfsame engine which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It is a remarkable circumstance, also, that the first provisional meeting for the re-formation of the Auxiliary Bible Society at Edinburgh was held in the very room in which HUME died.”

WEST on the RESURRECTION.

LORD LYTTLETON on ST. PAUL.

} Mr. Gilbert West and

Lord Lyttleton, both men of acknowledged talents, had imbibed the principles of Infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, for the subject of hostile criticism. Both sat down to their respective tasks, full of prejudice and a contempt for Christianity. The result of their separate attempts was truly extraordinary. They were both converted by their endeavours to overthrow the truth of Christianity. They came together, not, as they expected, to exult over an imposture exposed to ridicule, but to lament their own folly, and to congratulate each other on their joint conviction that the Bible was the

Word of God. Their able inquiries have furnished two most valuable treatises in favour of revelation; one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

**INFIRMITIES.**—Prov. xviii. 14; Isa. xlii. 2, 3; Matt. viii. 17; xxvi. 40—43; Luke v. 15; vii. 21; viii. 2, 3; xiii. 11—13; John v. 5—9; Rom. vi. 19; 2 Cor. xi. 30; xii. 5, 10; Gal. iv. 13; 1 Tim. v. 23; Heb. iv. 15; v. 2; vii. 28.

Lev. xiii. 1—6. Every bright spot was not the leprosy, but it was to be shown to the priest and most carefully examined. All apparent blemishes and infirmities are not sins; but they should be looked to, lest there should be sin.

Ps. lxxvii. 10. "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."

The constant contrast in the Scriptures,—human weakness—Divine strength. "I am poor and needy; yet the Lord thinketh upon me" (Ps. xl. 17). I am weakness itself,—*"My flesh and my heart faileth; but God is the strength of my heart and my portion for ever."* (Ps. lxxiii. 26.)

Ps. lxxxviii. "A song or psalm for the sons of Korah, to the chief musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite."

In this title, the word "Mahalath" signifies misery, or infirmity; and "Leannoth" to answer. Whatever infirmity or weakness the writer was suffering from when he wrote it, we may observe one thing,—There is in the whole psalm only *one* word of comfort; but then, consider what that is,—*salvation*,—"O Lord God of my *salvation*, I have cried day and night before thee" (ver. 1).

Matt. viii. 17. "Himself took our infirmities and bare our sickness."

There are two sorts of infirmities; such as are sinful without pain, and such as are painful without sin. The

first of these infirmities Christ did not take upon Him. Sinful infirmities,—to be covetous, or ambitious,—Christ never took them upon Him. But Christ took upon Him painful infirmities, as hunger, Matt. xxi. 28; weariness, John iv. 6; sorrow, Matt. xxvi. 38; fear, Heb. v. 7.

Rom. xv. 1. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

"Weak Christians have infirmities, but infirmity supposes life; and we must not despise them,—Rom. xiv. 3; Zech. iv. 10,—not in heart, word, or carriage. We must rather deny ourselves than offend them. Rom. xiv. 21; xv. 1, 2; 1 Cor. viii. 9, 13. We must *support* them,—bear them as pillars,—bear the house as the shoulders a burden; as the wall the vine; as parents their children; as the oak the ivy. And this because they are *brethren*. Are they not of the same body? Shall the hand cut off the little finger because it is not as large as the thumb? Do men throw away their corn because it comes into their barns with chaff? They are weak. Bear with them out of pity. In a family, if one of the little ones be sick, all the larger children are ready to attend it, which they need not do if it were well. It should be done, likewise, because Jesus Christ does so. 'Bear ye one another's burdens, and so fulfil the law of Christ,'—the law of His command, and the law of His example. He takes special care of His lambs, will not quench the smoking flax, and is touched with the feeling of our infirmities. Heb. iv. 15."—*Philip Henry*.

Rom. viii. 26. "Likewise also the Spirit helpeth our infirmities."

As the gardener as he walks round his beds sees what trees are weak, and gives his vines and other trees the support they need; or as the Persian father, in teaching his children the use of the bow, puts his strong hand upon the child's weak hand, so shall the Holy Spirit assist our weakness. He takes hold of the burden with us, which we are unable to lift, much less to carry of ourselves, and makes His strength manifest in our weakness.

Temper—judgment—passions—mind—and physical weakness.

"If I cannot take pleasure in infirmities, I can some-

times feel the profit of them. I can conceive a king to pardon a rebel and take him into his family, and then say, 'I appoint you for a season to wear a fetter. At a certain season I will send a messenger to knock it off. In the meantime, this fetter will serve to remind you of your state; it may humble you, and restrain you from rambling.'"—*Newton*.

THE PIPE which conveys water to a thirsty man may have some flaw in it, so that a few drops may ooze out; but would he for this reject it, if he had no better means of getting water from the fountain?

"SHOULD A MASTER bid his servant give him a cup of wine, and he should willingly throw both glass and wine on the ground, he might expect his master's just displeasure; but if through some unsteadiness he should, notwithstanding all his care, spill some of it in the bringing, an ingenuous master will rather pity him for his disease than be angry for the wine that is lost; and did God ever give His servants occasion to think Him a hard Master? Hath He not promised 'that He will spare us, as a Father his child that serves him'? From whence come all the apologies that He makes for His people's failings, if not from His merciful heart, interpreting candidly that they proceed rather from their want of skill, than will, power, or desire? 'The flesh is weak, but the spirit is willing' (Matt. xxvi. 41), was His favourable gloss for His disciples' drowsiness in prayer."—*Salter*.

INJURIES, FORGIVENESS OF.—Gen. xlv. 5—11; Ps. vii. 4; Prov. xix. 11; Matt. vi. 12, 14, 15; xviii. 25—35; Mark xi. 25, 26; Luke vi. 31—38; xvii. 3, 4; xxiii. 34; Rom. xii. 17—21; Eph. iv. 32; Col. iii. 13; James ii. 13.

He that refuses to forgive an injury, breaks the bridge he will one day want to cross himself. (Mark xi. 25.)

He that overcomes evil with good, gains three victories at once: he overcomes Satan, his enemy, and himself.

To have the courage to take notice of an injury, is to be even with our enemy ; to forgive it, is to be above him.

The way to join two bars of iron together, is to melt them : so are hearts joined, sometimes almost as hard.

A little boy being asked what forgiveness is, gave the beautiful answer,—“ It is the odour that flowers breathe when they are trampled upon.”

“ The sandal-tree perfumes, when riven,  
The axe that laid it low :  
Let him who hopes to be forgiven,  
Forgive and bless his foe.”

“ He who has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life.”—*Lavater*.

“ We should endeavour to forget injuries, and *bury them in love*.”—*Dr. Watts*.

PHILIP the GOOD.—When some of his courtiers would have persuaded him to punish a prelate who had used him ill, he declined, saying, “ It is a fine thing to have revenge in one’s power ; but it is a finer thing not to use it.”

CRANMER.—It used to be said of him, If you would have Cranmer do you a good turn, do him an ill one ; so sure was he to return evil with good.

BURKITT beautifully observes in his journal, that some persons would never have had a share in his prayers but for the injuries they had done him.

SIMEON.—“ A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has been bound up, I am taking off the bandage constantly and examining the depth of the wound, and making it fester, is there a person in the world who would not call me a fool ? However, such a fool is he who, by dwelling upon little injuries or insults, causes them to agitate and influence his mind. How much better were

it, to put a bandage on the wound and never look to it again."

CHEROKEE INDIANS.—"A few poor Cherokee women, who had been converted to Christianity, formed themselves into a society for the propagation of the Gospel, which was now become so dear to them. The produce of the first year was about ten dollars, and the question was, to what object this should be applied. At length, a poor woman proposed that it should be given for the benefit of the Osage nation; for," said she, "the Bible tells us to do good to our enemies (Matt. v. 44); and I believe the Osages are the greatest enemies the Cherokees have."—*Christian Treasury*.

RAP AT THE RIGHT DOOR.—"He has insulted me beyond all endurance, and I will rap him for it."

"Now, my friend, just consider. I suppose you would not kill him outright, which you might do were you to give him a rap of violence. And it is plain, from your present state of mind, that you would not give him a good-humoured blow; for that, like patting a dog, would make him good natured perhaps. Now, on your own showing, the man has some canine qualities. His abuse of you, is your testimony of this. You are offended and injured, you say, by the display already made of these qualities. But you will bring more of them to view by the course you propose. Rap that surly dog. You will get an angry growl, perhaps more, for your pains. You may get something of the kind if you rap that man."

"But I wish to call his attention to his abuse of me."

"And so you think a wound in his flesh is the best mode of appealing to his moral sensibilities. I think if you rap him he will think more of his skin than he will of his sin. You will draw his attention to his fleshly susceptibilities, and away from his guilt. And you will interest him in some way of repaying in kind your invasion of his flesh. Just think, too, you have seen already that that man has a very bad heart. It is a very furnace of evil principles. You have been burnt already

by a spark. In pity to yourself, then, I pray you let the volcano sleep if it will. Your revenge will only awaken it to fresh fury. A burnt-out vinedresser, on the side of Etna, is poorly employed in opening a new avenue to the fire.

“‘But I have no design of striking him. What I mean by giving him a rap is just to tell him what a mean and contemptible character he possesses.’

“Well, this is better than to smite him ; as it may be said, it is better a man should be bitten by an adder, than stung by a scorpion. But I think still *you rap at the wrong door*. The right one is conscience. I will tell you how to knock at that door, and then how much you will accomplish by it.

“1. Take no notice of the man’s abuse. Show him a placid countenance ; a serene, quiet, peaceful, uncomplaining spirit. You will smite him by so doing. He will feel it. The peacefulness of your spirit, as seen in contrast with the tumultuous passions of his own bosom, will pierce him. There is keen and cutting rebuke to the injurious in the quiet patience of the injured.

“2. But you can knock still louder. Let benevolent pity for your reviler prompt you to every act of kindness in your power. Do him good, even at the expense of self-denial. Show him an exact contrast of his treatment of you. Compel him to see there is a palpable difference of character, and in whose favour the difference is. He cannot long stand this. I do not believe there is a heart this side of perdition which can long abide such an appeal unmoved. . . . ‘If thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing, thou shalt heap coals of fire on his head.’ Now, if you are *hot* for vengeance, just think of these ‘burning coals’ ! And if you can be satisfied only with a plentiful recompense, you can *heap* them ; and if you must reach a vital part, you can heap them on his *head*.”—*Cottage Magazine*.

Ex. Joseph, Gen. i. 20, 21 ; David, 1 Sam. xxiv. 7, 2 Sam. xviii. 5, xix. 23 ; Solomon, 1 Kings i. 53 ;

Stephen, Acts vii. 60 ; Paul, 2 Tim. iv. 16 ; Christ, Luke xxiii. 34.

INTENTIONS.—Judges xvii. 3 ; Matt. xxi. 28—31 ; Luke ix. 54—62 ; xviii. 18—30.

“Many good purposes lie in the churchyard.”—*Philip Henry*.

“If religion might be judged of, according to men’s intentions, there would scarcely be any idolatry in the world.”—*Bishop Hall*.

BLOSSOMS IN SPRING.—“What an illustration have we of too many good intentions in the blossoms of spring. The trees in our gardens bear far more blossom than they can ever ripen into fruit. This shows in them an inward and natural disposition to pay liberally for the ground they occupy ; but afterwards they are more or less hindered by outward circumstances from carrying it into effect. Thus is it with good men. Scarcely a tithe of the blossom comes to fruit ; but as men take pleasure in beholding it upon the tree, so God takes delight in a heart overflowing with fervour and holy resolutions, and in the fruits and works of righteousness, though these are not first, and may be comparatively few.”—*Gotthold*.

Dr. CHALMERS, when he was preparing the plan of building schools for St. John’s parish, Glasgow, a site was selected, which belonged to the College of which Dr. Taylor was head. Dr. C. called on him, and expressed his hope that it might be obtained reasonably. Dr. Taylor replied, “The project is not a new one. We have talked of building schools in Glasgow twenty years.” “Yes, Sir,” said the Doctor, “and how long would you go on *talking*. We want to be *doing* !”

INTERCESSION OF CHRIST.—Isa. liii. 12 ; Jer. xxx. 21 ; Luke xxii. 31, 32 ; xxiii. 34 ; John xvi. 23, 24 ; xvii. 9—24 ; Rom. viii. 34 ; Heb. iv. 14, 15 ; vii. 25 ; ix. 24 ; 1 John ii. 1, 2 ; Rev. viii. 3, 4.



— typified by the High Priest entering within the vail, with the censer of burning coals from off the altar, and sweet incense to present before the Lord ; and having the names of the twelve tribes upon the breastplate. Lev. xvi. 12—14 ; Ex. xxviii. 29.

Cf. Numb. xvi. 47.

— is free—feeling—efficacious.

— consists,—1. In presenting himself before the Father in our name and upon our account, Heb. ix. 24, pleading his merits and atonement. Heb. xii. 24. 2. Presenting the prayers of the Church perfumed with the merits. Rev. viii. 3, 4.

“ WE need not climb up into the firmament to see if the sun be there, we may see the beauty of it upon the earth ; so we need not go up into heaven to see if Christ be there interceding for us ; let us look into our own hearts, if they are quickened and inflamed in prayers, and can cry Abba, Father. By the interceding of the Spirit within us, we may know Christ is interceding above for us.”—*Watson*.

AMINTAS and ÆCHYLUS.—“ A rare illustration of the efficacious intercession of Christ in heaven, we have in that famous story of Amintas, who appeared as an advocate for his brother Æchylus, who was strongly accused, and very likely to be condemned to die. Now Amintas having performed great services, and merited highly of the Commonwealth, in whose service one of his hands was cut off in the field ; he comes into the Court, in his brother's behalf, and said nothing, but only lifted up his arm and showed them an arm without a hand, which so moved them, that without a word speaking, they freed his brother immediately. And thus if you look into Rev. v. 6, you shall see in what posture Christ is represented, visionally there, as standing between God and us : ‘ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain ; ’ that is, bearing in his glorified body the marks of death and sacrifice. Those wounds

He received for our sins on earth are, as it were, still fresh bleeding in heaven: a moving and prevailing argument it is with the Father to give us the mercies He pleads for."—*Flavel*.

"SUPPOSE a king's son should get out of a besieged prison and leave his wife and children behind, whom he loves as his own soul; would the prince, when arrived at his father's palace, please and delight himself with the splendour of the court, and forget his family in distress? No; but having their cries and groans always in his ears, he should come post to his father, and entreat him, as ever he loved him, that he would send all the forces of his kingdom and raise the siege, and save his dear relations from perishing: nor will Christ, though gone up from the world and ascended into his glory, forget his children for a moment that are left behind Him."—*Gurnall*.

"I OUGHT to study Christ as an intercessor. He prayed most for Peter, who was most to be tempted. I am on his breastplate."—*M'Cheyne*.

INTERCESSION of SAINTS.—1 Sam. xii. 19, 23; Ps. cii. 16, 17; cxxii. 6; cxxvi. 5, 6; Isa. lxii. 1, 6, 7; lxiv. 7; Jer. xxix. 7; Ezek. ix. 4; Matt. v. 44; xviii. 19; Rom. xv. 30; 2 Cor. i. 11; Eph. i. 16; vi. 18; Phil. i. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1; 1 Tim. ii. 1; Phile. 22; Heb. xiii. 18; Jas. v. 14—16; 1 John v. 16.

"Carrying our neighbour's pitcher, as well as our own, to the great well."

The fuller the concert, the sweeter the harmony; the more cord, the easier draught; if twenty pull at the rope, there is more force than if there be two: so is it with the power of united interceding prayer.

BELIEVERS must be emptying the measure of Divine judgment with their prayers, which others are filling with their sins.

OUR prayers are often heard and granted, though we may not be permitted to see it. A father sends out his

ship, and dies before the ship returns home ; but his son is still living, and he receives the benefit.

**SOMEBODY IS PRAYING FOR ME.**—Yes, anxious *Pastor*, you may be assured of that. You may think you are forgotten, but it is not so really. The whirl of business, or the love of pleasure, may have swept your work from the minds of many of your hearers ; but, cheer up. That poor widow—that obscure saint—that young believer—that sick and bed-ridden invalid,—these, and many more are all holding up your hands. And still more, yea, infinitely more, if every earthly friend forget you, there is One above who would still be pleading on, “who ever liveth to make intercession” “for the saints according to the will of God ;” and the Father of mercies cannot and will not reject His prayers.

**HARLAN PAGE.**—*Aim at individuals.*—The great secret of his success was, that he always aimed at the conversion of some individual,—wrestling in prayer with God, and in affectionate entreaty with the sinner, till he saw his wishes realized. By following this plan, though he was in humble life, active work, and often in deep poverty, he lived to see more than a hundred brought to God as the fruit of his zeal and intercessions.

**Ex.** Abraham, Gen. xviii. 23—32 ; xx. 7, 17 ; Abraham’s servant, Gen. xxiv. 12—14 ; Moses, Exod. viii. 12 ; xxxii. 11—13 ; Numb. xi. 2 ; xii. 11—13 ; xiv. 13 ; Deut. ix. 20 ; Samuel, 1 Sam. vii. 5 ; xii. 23 ; David, 2 Sam. xxiv. 17 ; Solomon, 1 Kings viii. 30—36 ; Elisha, 2 Kings iv. 33 ; Hezekiah, 2 Chron. xxx. 18 ; Isaiah, 2 Chron. xxxii. 20 ; Nehemiah, Neh. i. 4—11 ; Job, Job xlii. 8—10 ; Ezekiel, Ezek. ix. 8 ; Daniel, Dan. ix. 3—19 ; Stephen, Acts vii. 60 ; Peter and John, Acts viii. 15 ; Church at Jerusalem, Acts xii. 5 ; Paul, Col. i. 9—12 ; 2 Thess. i. 11 ; Epaphras, Col. iv. 12 ; Philemon, Phile. 12.

**JOY.**—Deut. xxvi. 11 ; Job xv. 11 ; 1 Chron. xi. 38—40 ; Ps. ii. 11 ; iv. 7 ; v. 11 ; xvi. 11 ; xix. 8 ; xxxiii. 1, 21 ; xl. 16 ; xlii. 4 ; xliii. 4 ; lxviii. 3 ; lxxxv. 6 ; xcii. 4 ; xciv.

19; cxviii. 15, 24; cxix. 14; cxvii. 1; cxxvi. 5; Prov. xv. 13; xvii. 22; Cant. i. 4; Isa. ix. 3; xii. 3; xxix. 19, 20; xxxv. 1; li. 11; lvi. 7; lxv. 14; Jer. xv. 16; Hab. iii. 17, 18; Matt. v. 11, 12; Luke x. 20; John xv. 11; xvi. 20; xvii. 13; Rom. v. 2, 11; xii. 12; xiv. 17; xv. 13; 2 Cor. vi. 10; Gal. v. 22; Phil. iii. 1; iv. 4; 1 Thess. v. 16; Jas. i. 2; 1 Peter i. 6—8.

Neh. viii. 10.—“The joy of the Lord is your strength.”

The *definition* and *utility* of *holy joy*. “The joy of the Lord.” 1. *From Him*. (Gal. v. 22.) True joy is one of the sweet “comforts” of “the Comforter.” (Ps. xciv. 19.) 2. *In Him*. (Rom. v. 11; Phil. iii. 1.) 3. *In living for Him*. For what joy so pure as the life for God. (Ps. xxi. 1; 1 Thess. ii. 19, 20; iii. 9.)

Ps. xcvi. 11.—“Light is sown for the righteous, and gladness for the upright in heart.”

Light-seed is sown in the vale of fogs; though often hidden, seed-like, for a time under the dark clouds of sorrow, it is only taking root in the chastened heart: soon it will appear, and bring forth the fragrant flower and mellow fruit, and bloom and grow sweetly and usefully in the garden of God.

Matt. xxv. 21.—“Well done, thou good and faithful servant: enter thou into the joy of thy Lord.”

Heaven is the region of calm, consummate, and unruffled joy; the joy of rest, of communion, of reward. Here, indeed, we have “strong consolation” (Heb. vi. 14); but the sun often goes down before noon; the joys of heaven are as perfect as eternal, as satisfying as they are certain.

1 John i. 4.—“These things write I unto you, that your joy may be full.”

2 John 12.—“I trust to come unto you, and speak face to face, that our joy may be full.”

3 John 4.—“I have no greater joy than to hear that my children walk in truth.”

The disciple of love dwelt much in joy. There is a close connexion between the two. As peace is love refreshing, love on the green pasture, and beside the still waters; joy is love exulting,—love on the mountain of spices, climbing to higher and still higher regions of holy delight.

"True joy is a serious thing."—*Bonar*.

— sometimes the forerunner of sorrow and trial. (Matt. iii. 16, 17 ; iv. 1.)

"I have had such a season of unusual joy lately," was the remark of an experienced minister, "that I am expecting some unusual trial soon, for which God is now preparing me."

Mrs. Fletcher writes in her journal :—

"Certainly I have now scarce any cross. Thou hast made my cup to run over ; yea, thou hast made me to forget all my sorrows. There is not a comfort I can wish for which I have not ; but, Lord, I want more grace.' The next entry begins,—'When I wrote last, I was arrived at the summit of earthly felicity. But, oh ! how shall I write it. On the 14th of August the dreadful moment came. The sun of my earthly joys for ever set, and the cloud arose which cast the sable on all my future life. At half-past ten that Sabbath night, I closed the eyes of my beloved.' But from another passage it appears that just before the attack which ended his earthly course, Mr. Fletcher and herself had been led to a very express devoting of themselves to God ; and the consequence was, that her startled spirit soon found its quiet rest again."—*Emblems of Eden*.

— "sometimes succeeds the believer's trials. What is spring but winter melted ; what is the sap which now gushes vital in these branches but the snow which lately covered them with its frosty load ? and what is vigorous piety but temptation vanquished ? What is experience but tribulation that worketh patience ? And what is heaven itself but 'light affliction' transformed to exceeding glory ?"—*Ibid*.

— should not be judged of always by the outward expression—"a man will laugh more at a jest than he would at the news of a pardon."—*Philip Henry*.

LIGHTNING and LIGHT represent aptly the natures of carnal joy and spiritual. Carnal joy, like lightning, is short, lurid, transient, and scorching. Sunlight is lasting, healthful, and healing.

"Carnal joy is, a flash and away ; leaves the mind in more

extreme and deeper darkness ; blasts the heart and affections with all spiritual deadness and desolations, with many boiling distempers, much raging wildfire, and unquenchable thirst after sensuality and earthliness ; and, first or last, it is ever certainly followed with renting of the spirit, spiritual terrors, thunders, darkness, and damnation. But godly joy is like the light of the sun, which, though it may for a time be overcast with clouds of temptations, mists of troubles, persecutions, and darkness of melancholy, yet it ordinarily breaks out again with more sweetness and splendour when the storm is over ; but howsoever, it hath ever the Sun of Righteousness and fountain of all comfort, so resident and rooted in the heart, that not all the darkness and gates of hell shall ever be able to displant or distain it, no more than a mortal man can pull the sun out of his sphere, or put out his glorious eye."—*Bolton*.

**SUNSHINE.**—It suggests some pleasing thoughts of the believer's joys—the different kind of sunshines we experience. There is the clear sharp sunshine of the crisp March morning : such is the sunny day when some narrow-hearted Christian is for a moment thawed, and his heart and hand are opened to receive and cast abroad true joy and gladness. Then there is the hot summer sunshine of July, beaming with its vertical heat, when the most grateful retreat is shade. This may remind us of uninterrupted prosperity, and the need we have of the shade and harbour of retirement and even trial ; and there is the grave and sombre sunshine of October, which speaks of the decline of life, and its falling leaves. What lessons do they suggest of departed pleasure, and of coming storms and pinching cold ! But hope whispers as they rustle beneath our feet upon the path. The tree may cast off its leaves for winter, but they shall appear again in spring ; so shall the man, whose heart is fixed on God, find joy as they depart, depart only to rise again in beauty. The creatures around us remind us of a changing world, but the Creator above remains the same.

**LIGHTS AT SEA.**—"Christians ! It is your duty not only to be good, but to shine ; and of all the lights which you kindle on the face, joy will reach furthest out to sea,

where troubled mariners are seeking the shore. Even in your deepest griefs, rejoice in God. As waves phosphoresce, let joys flash from the swing of the sorrows of your souls."—*Beecher*.

THE HARP.—"It is not so much by the symmetry of what we attain in this life that we are to be made happy, as by the enlivening hope of what we shall reach in the world to come. While a man is stringing a harp, he tries the strings, not for music, but for construction. When it is finished it shall be played for melodies. God is fashioning the human heart for future joy. He only sounds a string here and there to see how far his work has progressed."—*Ibid*.

"There are joys which long to be ours. God sends ten thousand truths, which come about us like birds seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing a while upon the roof, and then fly away."—*Ibid*.

The Rev. J. H. STEWART.—"I begin to see that religion consists not so much in joyful feelings as in a constant exercise of devotedness to God, and in laying ourselves out for the good of others."

Ex. Hannah—1 Sam. ii. 1. David—1 Chron. xxix. 9. Wise men—Matt. ii. 10. Virgin Mary—Luke i. 49. Zacchæus—Luke xix. 6. Converts—Acts ii. 46; xiii. 52. Peter—Acts xv. 41. Samaritan—Acts viii. 8. Jailor—Acts xvi. 32.

JOURNEYS.—Gen. xxiv. 21; Numb. ix. 10; x. 29; Judges iv. 9; 2 Sam. xvii. 27—29; 1 Kings xix. 7; Matt. x. 7—16; Luke xv. 13; Rom. i. 10; 2 Cor. xi. 26.

Gen. xli. 1.—"And Israel took his journey, with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac."

Like Abraham, who, wherever he pitched his tent, there built an altar; the first thing Israel did after his journey was to acknowledge God's goodness in it.

Ps. cxxi., commonly called "the *Traveller's Psalm*."

"Just then his brother arrived; and during the delay which followed before the train started, we read the 121st Psalm in the waiting-room. I remember the deep well of quiet confidence in his eye, as the words were repeated to him, 'The Lord is *thy* Keeper.' There was something in the tone of his voice that day, which struck like a distant knell upon our hearts. It was a foreboding tone. However strongly hope may have sprung up afterwards, we felt at that moment that it was our last parting."—*Life of Hodley Vicars*.

Matt. x. 7.—"And as ye go, preach."

Christ's charge to Christian travellers.

Luke x. 31.—"And by chance there came a certain priest that way, . . . and likewise a Levite. . . . But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him."

Here are many thoughts for travellers. 1. The different characters of the passengers on the same road. Such a road is life, and so varied are those who are travelling in its broad highway. 2. Things are often said to happen "by chance." The scriptural idea of chance is unerring Providence. (Ruth ii. 3.) How instructive is it for Christian travellers to mark their journeying providences. 3. Travelling shows character. "Three days of uninterrupted travelling in a vehicle will make you better acquainted with a man than one hour's conversation with him every day for many years."—(*Lavater*.) Our journeys, therefore, suggest subjects for self-examination, —temper — unselfishness — Christian zeal — judgment. 4. How much good a benevolent heart may find and do unexpectedly! The Good Samaritan had no expectation at starting of finding an object of compassion; yet, when he came to it, his heart opened immediately, and filled with pity, and his name stands engraven on the Sacred Page as an example of one whose heart prompted his hand, and who rose above the petty prejudices of "Jew and Samaritan."

LITANY.—"That it may please thee to preserve all that travel by land or by water."

"The fool wanders; the wise man travels."

The NUMBER of travellers by railway in this country in



1849 was 33,271,000. Besides these, there are, it is reckoned, about 50,000 persons generally travelling upon the wide ocean; and a vast number in steamboats, coaches, and other conveyances. Is it not a mournful proof of the depravity of the human heart that so little gratitude is felt, so little praise offered, for that Providence which watches over the traveller, and directs the course and events of his journey?

NOT PREPARED FOR HIS JOURNEY.—“Gotthold and some friends were in the act of starting on a journey, which was to occupy several days. All was ready, and the carriage at the door; but one of the party did not make his appearance, and, on being sent for, it was found that he had not packed up his clothes, or made the other necessary preparations. He arrived at last, however, and they drove off, when *Gotthold* began:—‘We must not allow you to escape with impunity for having now delayed and detained us a whole hour; and your punishment shall be to listen to a good and salutary admonition, and bear it about constantly in your mind. Do you know, then, whom you have this day been imitating? The children of the world. For these find, or make for themselves, so much to do with the world’s vanities that they never are in a state of readiness for departing out of it. They do not think of death, and so postpone to the last hour the collecting of their travelling gear, by which I mean, exercising repentance, faith, confession, prayer, and holy living. Never till then do they set their house in order, make their will, or attempt to disengage themselves from the world, which has often, however, taken so strong a hold of them that they quit it only with reluctance and secret or open murmuring. There are not many (says a wise Dutchman) who finish their lives before they die. Very few go, most are dragged, to the grave; and, instead of leaving the world, they are hunted out of it. Preparation for death seems to me of vast moment, and the neglect or postponing of it good for neither living nor dying.’”

ARCHBISHOP LEIGHTON is said to have often expressed

in his lifetime this singular wish as to the place of his death :—"If I had the power to choose a place to die in, it should be an inn. Do any ask me why? Because this looks like a pilgrim's going home, to whom the whole world is but like a large and noisy inn, and he, a way-farer, tarrying in it as short a time as possible, and then hastening onwards to his Father's house." The desire of the good old man was granted. He died at the Bell Inn, in Warwick-lane, London, in true Christian peace and hope; and now no longer a pilgrim in the earthly wilderness, he is resting in the holy land, where angels carried him, and there are many mansions prepared for the elect of God.

COLONEL GARDINER,

The Rev. SPENCER THORNTON,

GENERAL HAVELOCK.

} It is recorded of these,  
and many other holy  
Christian men,

that they would never let their hours of morning devotion be abridged by any circumstance it was in their power to prevent. Of Spencer Thornton it is stated, in his "Life," that when in Switzerland, having one morning to start upon a journey at four, he rose for devotion at two.

ROBERT HALDANE.—It would probably be hard to find the record of any journey more eminently blessed for good than that taken by Robert Haldane to Geneva. When he left home in 1816, he had no definite plan of action, and when asked how long he should be absent, replied, "Possibly six weeks." His way, however, turned from France to Geneva and Montauban, quite unexpectedly, and there he pitched his tent; and to his stay there may be traced, directly or indirectly, the conversion of that noble band of devoted Christians, M. Galland, Felix Neff, Henri Pyt, M. Gaussen, Charles Rieu, Cæsar Malan, Merle d'Aubigné, and many others. Besides which, must be added, the well-known works which have been given to the Church; as Mr. Haldane's own "Exposition of the Romans," and D'Aubigné's "History of the Reformation."

JAMES HALDANE, the excellent brother of the above, was similarly blessed, in a visit spent in the same year, at Gilsland, in Cumberland, where he went in the hope of recruiting his wife's health. The account is fully related in "The Lives of the Haldanes," of his meeting there Dr. Everard, a well-known Roman Catholic Archbishop of Cashel. By degrees the two became acquainted, and the acquaintance was one of deep interest on both sides.

"A few days before he left Gilsland, Dr. Everard confined himself to his room, and did not appear in public. He afterwards sought a parting interview with his Protestant friend; it was at once solemn and affecting. The Archbishop told Mr. J. Haldane that the conversations he had enjoyed with him, and particularly his appeals to the Bible, had shaken him more than anything he had ever before heard, and that it had made him very uneasy,—that he had, therefore, determined, with fasting and prayer, once more to seek counsel of God, in order that his error, if he were in error, might be shown him. . . . They parted with mutual expressions of regard, and Dr. Everard died a few years afterwards at Cashel, where there were whispers in the neighbourhood which intimated that his dying room was carefully watched to prevent the intrusion of those whose presence was not desired, and that the mystery which was kept up as to his illness, arose from suspicions that he did not continue steadfast in the Romish faith."

*Providence evidenced in journeys.*—Abraham's servant going for a wife for Isaac, Gen. xxiv. The pillar of cloud and fire, Exod. xl. 36, 37. Saul's journey directed by God, 1 Sam. xv. 18. Christ's meeting with the Samaritan woman by the well, John iv. The Ethiopian eunuch met by Philip on his journey, Acts viii. Saul, "as he journeyed," met by Christ, Acts ix. (The worst journey he ever planned, but the best he ever took.)

**JUDGMENT, A SOUND.**—1 Chron. xii. 32; Ps. cxii. 5; cxix. 66, 80; Prov. ii. 7; xiv. 8, 18; xvi. 21—23; Isa. xi. 13; lii. 13; Matt. x. 16; Luke xii. 56; Rom. xvi. 19; 1 Cor. xiv. 20; Phil. i. 9; Col. iv. 4, 5; 2 Tim. i. 7.

“Mettle is dangerous in a blind horse.”

— Depends chiefly upon the discerning of right proportions and analogies.

**GOTTHOLD.**—“While reading a newly-bound book, Gotthold, in passing from one page to another, found that the connexion of the sense was broken, and, on closer examination, discovered that the binder had by negligent folding misplaced some of the leaves. ‘Well,’ said he, ‘all is correct and beautiful both upon this page and that; but as they do not follow in proper order, an incongruity arises which offends the mind.’ The same may frequently be observed in the suggestions and remarks of many a man with whom we converse. In themselves they may be just and true; but as the speaker does not understand how to introduce them at the proper time, they are distasteful to hear, as this book is to read.”—*Gotthold's Emblems*.

**Ex.** Jacob, Gen. xxxii. 3—23. Joseph, Gen. xli. 38—40. Jethro, Exod. xviii. 17—26. Gideon, Judg. viii. 1—3. David, 1 Sam. xvi. 18. Aged counsellors of Rehoboam, 1 Kings xii. 7. Solomon, 2 Chron. ii. 12; 1 Kings iii. 5—28. Sergius Paulus, Acts xiii. 7. Paul, Acts xxiii. 6; 1 Cor. ix. 19—23; x. 23; Gal. ii. 2, &c.

**JUDGMENTS, DIVINE.**—Ps. ix. 16; xxxvi. 6; lviii. 11; lxxvii. 19; xcvi. 1, 2; cxliii. 2; Eccles. viii. 11; xi. 9; Isa. xxvi. 8, 11, 20, 21; Jer. v. 4, 29; viii. 7; Ezek. xxix. 21, 22; Joel ii. ; Hab. i. 12; Acts xxiv. 25; Rom. ii. 2; Rev. vi. 9, 10; xi. 16—18; xv. 3, 4; xvi. 5, 10, 11; xix. 1, 2.

**Emblems.**—A plumb-line, Isa. xxviii. 17; Amos vii. 7, 8; Great deep, Ps. xxxvi. 6; Smouldering like smoking fire, and couching like a beast of prey, ready to spring

upon its victim, Deut. xxix. 20 ; (Heb.) Burden, Isa. xiii. 1.

The **PLAGUES** of EGYPT furnish a striking example of Divine judgments. 1. They were not sent without previous warning. 2. They were gradually increased in severity. 3. They were such as to rebuke the idolatry of the land (see Idolatry). 4. In several of them, things the most contemptible and loathsome were the instruments employed. 5. There was a distinction made between the Lord's people and the Egyptians. 6. They show how little judgments alone can soften the sinner's heart. After each plague Pharaoh's heart became harder, till at last the measure of his iniquity was full.

**THE TWO RABBIS.**—A little while after the city of Jerusalem was destroyed, two Jewish Rabbis were walking over the ruins. Both seemed affected at the mournful sight ; but one wept, the other smiled. The one who wept was naturally surprised to see his companion smile, and asked him, "How can you smile now, when you see our holy city laid low in ruins?" "Nay," said the Rabbi, "let me rather ask you, Why do you weep?" "I weep," answered the first, "because I behold around me the fearful judgments of the Almighty. Our beautiful city is no more—our holy Temple is laid waste—our brethren, where are they now?" "All that," said the other, "is the reason why I smile. I see, like you, how sure God's judgments are ; but I can learn how true must be His promises. God hath said, 'I will destroy Jerusalem.' I see He has. But He has also said, 'I will rebuild Jerusalem.' Shall I not believe His word?"

**THE ROMAN MAGISTRATES.**—It is observable that the Roman magistrates, when they gave sentence upon any one to be scourged, had a bundle of rods, tied hard with many knots, laid before them. The reason was this,—that, whilst the beadle or flagellizer was untying the knots, which he was to do by order, and not in any other hasty or sudden way, the magistrate might see the deportment and carriage of the delinquent, whether he was

sorry for his fault, and showed any hope of amendment, that then he might recall his sentence, or mitigate his punishment; otherwise he was corrected so much the more severely. Thus God, in the punishment of sinners, how patient is He! how loath to strike! how slow to anger! If there be but any hopes of recovery, how many knots doth He untie! how many rubs doth He make in His way to Justice! He doth not try us by martial law, but pleads the case with us,—‘Why will ye die, O house of Israel?’ and all this to see whether the poor sinner will throw himself down at His feet; whether he will come in, and make his composition, and be saved.”—*Spencer*.

JUSTICE, DIVINE.—Gen. xviii. 21, 25; Deut. xxxii. 4; Neh. ix. 33; Job viii. 3; xxxiv. 23; xxxvii. 23; Ps. li. 4; lxxxix. 14; xcii. 15; xcvi. 2; cxlv. 17; Isa. xxviii. 17; xlv. 21; Dan. ix. 7; Rom. iii. 3—6, 19, 26; ix. 14—16; Heb. vi. 10; Rev. xv. 3.

1 John i. 9. “If we confess our sins, He is faithful and *just* to forgive us our sins, and to cleanse us from all unrighteousness.”

“Not only merciful, but just. Why just? Because He hath promised to forgive such. Prov. xviii. 13. If thy heart hath been broken for and from sin, thou mayest not only plead God’s mercy, but His justice for the pardoning of thy sin. Show Him His hand and seal, He cannot deny Himself.”—*Watson*.

“TAKE a straight stick and put it into the water, then it will seem crooked. Why? Because we look at it through two mediums, air and water. There lies the deception; thence it is that we cannot discern aright. Thus the proceedings of God in His justice, which in themselves are straight without the least obliquity, seem unto us crooked: that wicked men should prosper, and good men be afflicted; that the Israelites should make the bricks, and the Egyptians dwell in the houses; that servants should ride on horseback, and princes go on foot. These are things that make the best Christians stagger

in their judgment; and why but because they look upon God's proceedings through a double medium of flesh and spirit, that so all things seem to go cross, though, indeed, they go right enough; and hence it is that God's proceedings in His justice are not so well discerned, the eyes of man alone not being competent judges thereof."—*Spencer*.

JUSTIFICATION.—Isa. xlv. 8; l. 8, 9; liii. 6, 11; lxi. 10; Jer. xxiii. 6; xxxiii. 16; Hab. ii. 4; Zech. iii. 3—5; Luke xviii. 13, 14; Acts xiii. 39; Rom. i. 17; iii. 20—26; iv. ; v. ; viii. 30, 33, 34; x. 3—13; 1 Cor. i. 30; vi. 11; 2 Cor. v. 21; Gal. ii. 16—21; iii. 5—14; v. 4; Phil. iii. 9, 10.

"The article of a standing or falling Church."—*Luther*.

See Art. xi., xii., xiii.

Homily on Salvation.

"Self-justification is the attempt of one overtaken by a storm to run for shelter into an old house without a roof."

—is,—1. Originally from the grace of God. 2. Meritoriously from the person and work of Christ. 3. Instrumentally by faith. 4. Evidentially by works.

"Q. What is Justification?"

"A. It is an act of God's free grace, whereby he pardoneth all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith."—*Watson*.

"As Christ was made sin for us by imputation, and not by infusion of sin in Him, so we are made righteous in God's sight by the imputation of Christ's righteousness. There are two things in justification, remission of sin from Christ's passive obedience, and imputation of righteousness from his active obedience. Faith itself, as a grace, justifies not, because a man is not justified for faith but by it as an instrument only, and it is said to justify, because of all graces it is principally used for that

purpose. Justification finds us ungodly, but does not leave us so; true faith cannot be without good works, for these may be said to justify faith as that does (instrumentally) the believer; though we distinguish between justification and sanctification, yet we do not separate and divide them, as they always go together in the same person, like unto light and heat in the sun."—*Grew on Justification.*

"WORKS can have no share in our justification, because they are done from improper motives, or done in an imperfect manner, and therefore cannot recommend themselves, much less the sinful doers of them, to infinite purity; nay, if God should enter into strict justice, I fear our very best works would deserve punishment; and to think that those works which deserve punishment can merit either in whole or in part is surely a great mistake; it seems to be as safe as to fancy that the addition of some dross will enhance the value or increase the lustre of gold. Were I possessed of all the righteous acts that have made saints and martyrs famous in all generations, I would renounce them all in point of justification before God, and would depend alone upon the atonement and righteousness of Christ, and ascribe all my salvation to his free unmerited grace."—*Hervey.*

"BEFORE God enlightened me into the righteousness of Christ and justification by it, I used to wonder how it was, that seeing Christ lived upwards of thirty-three years upon earth, only his death, or at most the last week of his life, should be of any avail for the salvation of sinners; but, blessed be God, I have long seen that Christ was all that time working out a perfect obedience for my acceptance with the Father. 'By the obedience of one shall many be made righteous,' is a text that amply accounts for his having spent thirty-three years below, previous to his crucifixion, and this obedience, together with his sufferings received by faith, completely justify a penitent sinner."—*Romaine.*

"CHRIST'S RIGHTEOUSNESS, imputed to us by faith, justi-



fies us, and this is the believer's title to heaven; from sanctification arises our meetness for it. A king's son is heir apparent to his father's crown; now we will suppose the young prince to be educated with all the advantages, and to be possessor of all the attainments that are necessary to constitute a complete monarch, his accomplishments, however, do not entitle him to the kingdom, they only qualify him for it, so the holiness and obedience of the saints are no part of that right on which their claim to heaven is founded, but only a part of that spiritual education whereby they are made meet to inherit the kingdom of heaven; thus we may see plainly the difference between justification and sanctification."—*Madan*.

"SOME HARBOURS have bars of sand which lie across the entrance and prohibit the access of ships at low water. There is a bar, not of sand, but of adamantine rock, the bar of Divine justice, which lies between a sinner and heaven. Christ's righteousness is the high water that carries a believing sinner over this bar, and transmits him safe to the land of eternal rest. Our own righteousness is the low water which will fail us in our greatest need, and will ever leave us short of the heavenly Canaan."—*Salter*.

"AND I SAW in my dream that just as Christian came up with the Cross, his burden loosened from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

"Then was Christian glad and lightsome, and said with a merry heart, 'He has given me rest by sorrow, and life by his death.' Then he stood awhile to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the water down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him with 'Peace be to thee;' so the first said to him, 'Thy sins be

forgiven thee;' the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal on it, which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way."—*Pilgrim's Progress*.

JUSTIFICATION AND SANCTIFICATION.—  
Prov. xvi. 6; 1 Cor. i. 30; vi. 11.

Cf. The work of Christ and of the Spirit as set forth in——

1. The *tabernacle*—first the altar, then the laver.
2. *Waters of separation*. Numb. xix. 7.
3. Ordinance of the *leper*; first sprinkled with blood, then anointed with oil.

"It is a nice distinction to allow that a man is saved not by good works, and yet to deny that works contribute to his justification; yet it is scriptural. Man's condition, as without the satisfaction of Christ, may be illustrated by the case of Peter in the prison. When he was sleeping between two soldiers, well guarded, an angel came and raised him; broke off his chains and set him free. In all this Peter had no part; he did nothing. Just as it is with 'the Lord our righteousness,' who awakens us from the sleep of sin, and breaks off our chains. But when Peter was awakened, he gave proof of the liberty he had received by hastening to the house of Mary, and joining himself to the disciples. So man, being delivered from the condemnation and bondage of sin, is sealed by the Spirit, and walks before God in righteousness and holiness."—*Dr. Sumner, Archbishop of Canterbury*.

"JUSTIFICATION regards something done *for* us; sanctification, something done *in* us. The one is a change in our state, the other in our nature. The one is perfect, the other gradual. The one is derived from the obedience of the Saviour, the other from his Spirit. The one gives us a title to heaven, the other a meetness for it. Sup-

pose you had a son; you forbid him to enter a place of contagion on pain of losing all you could leave him. He goes, and is seized with the infection. He is guilty, for he has transgressed your command, but he is also diseased. Do you not perceive that your *forgiving* him does not heal him? He wants not only the father's pardon, but the physician's aid. In vain is he freed from the forfeiture of his estate, if he be left under the force of the disorder."—*Jay*.

"INHERENT RIGHTEOUSNESS

1. Sanctifies.
2. Makes us shine before men.
3. Pleases God.
4. Discharges from hypocrisy.
5. Makes us pray.
6. Is our sincerity.
7. Respects the law.
8. Is the evidence of our salvation.
9. Is our joy.
10. Is to be loved.
11. Is imperfect.
12. Is our qualification for heaven."

"IMPUTED RIGHTEOUSNESS

1. Justifies.
2. Makes us shine before God.
3. Appeases Him.
4. Discharges from guilt.
5. Makes our prayers prevail.
6. Is our perfection.
7. Answers the law.
8. Is the foundation of it.
9. Is our glory. Is. xlv. 25.
10. Is to be trusted.
11. Is perfect.
12. Is our title to it."

*Mason.*

**KINDNESS.**—Gen. i. 21; Lev. xix. 18; Ruth ii.; iii.; Job xxix. 25; Prov. xvii. 17; xviii. 24; xix. 22; xxxi. 26; Rom. xii. 10; xv. 1—3; 1 Cor. xiii. 4; 2 Cor. vi. 6; x. 1; Eph. iv. 32; Col. iii. 12; 1 Pet. iii. 8; 2 Pet. i. 7.

— of God.—2 Sam. ii. 6; Neh. ix. 17; Ps. xviii. 35; xxxvi. 7, 10; xlii. 8; xlviii. 9; lxiii. 3; lxxxix. 33, 49; xcii. 2; ciii. 4; cvii. 43; cxix. 88; cxliii. 8; Isa. liv. 8—10; lxiii. 7; Jer. xxxi. 3; Hos. ii. 19; Joel ii. 13; Luke vi. 35; Tit. iii. 4.

The very word kindness comes from the cognate word *kin*, *i.e.*, one of the same kin or race; acknowledging and reminding us of the fact that all men are brethren—all of the same blood—and therefore they should all *act*

as brethren. All who are of the same kindred should be kind. The same analogy is found in the word *humane* from *human*.

POLITENESS (which is only one species of kindness) has been well defined as "lighting our neighbour's candle by our own," by which we lose nothing and impart something.

"GOOD WORDS do more than hard speeches, as the sunbeams without any noise will make the traveller cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him."—*Leighton*.

"The power of gentleness is irresistible."—*H. Martyn*.

"The kindness of many is too much like an echo; it returns exactly the counterpart of what it receives, and neither more nor less."—*Matt. vi. 46, 47*.

LITTLE KINDNESSES.—Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed kindness.

ROWLAND HILL used quaintly to say, "I would give nothing for that man's religion whose very dog and cat are not the better for it."

THE REV. H. VENN.—On one occasion when passing through the West of England, whilst sitting at the window of an inn, he observed the waiter endeavouring to assist a man who was driving some pigs on the road, while the rest of the servants amused themselves only with the difficulties which the man experienced from their frowardness. This benevolent trait in the waiter's character induced Mr. Venn to call him in, and to express to him the pleasure which he felt in seeing him perform this act of kindness. After showing him how pleasing to the Almighty every instance of good will to our fellow-creatures was, he expatiated on the love of God, in sending his Son from the purest benevolence to save mankind. He exhorted him to seek for that salvation which God, in his infinite mercy, had given as the most

inestimable gift to man. He promised to send him a copy of his own work, "The Complete Duty of Man." Many years after this, a friend going to see him, stayed on Saturday night at an inn, and the next day asked the servants whether any of them went to a place of worship on a Sunday; to his surprise he found the master of the house, a godly man, having family prayers in his house, and requiring his servants to attend a place of worship at least once every Sabbath. On inquiring further, he was told that some years ago a gentleman had sent him a book, which had been greatly blessed to him, and on desiring to see the book, he found it to be "The Complete Duty of Man." Thus was the promise fulfilled, "Blessed are they that sow beside all waters." "Cast thy bread upon the waters, for thou shalt find it after many days."

"THE MAN THAT KILLED HIS NEIGHBOUR." A well-known and excellent tract, No. 65 on the Tract Society's list.

**KINGS, CHRISTIANS.**—Ex. xix. 6; Isa. xlix. 23; Matt. xxv. 34; Luke vi. 20; vii. 28; xii. 32; xxii. 29; 2 Tim. iv. 8; Heb. xii. 28; Jas. ii. 5; 1 Pet. ii. 9; Rev. i. 9; v. 10; xx. 6.

**ETERNAL CROWN.**—"A Romish priest put the question to an aged convert on his dying bed, 'Now, Bourke, is it not true that you left the Church of Rome for lucre's sake?' The answer was a remarkable one. Raising his voice as high as his declining strength would admit of, he exclaimed, 'True for you, Sir, I did leave it for lucre's sake; but it was for the lucre of everlasting life that I left it.'

"Another priest addressing a convert said, 'Confess what you get for leaving the true Church, and I'll give you more for turning back.' 'Neither more then, since you must know it, than a crown each, and every one of us,' was the reply. 'A crown, Paddy Conner! only a crown!' said the priest; 'you shall have that, and more

too.' 'Oh, but,' said Paddy, 'the crown we are looking for is a crown of glory, reserved in heaven for us by the only intercessor between God and man.'—*Sunday at Home.*

"YOU'LL BE A DUKE BUT I SHALL BE A KING."—  
 "A consumptive disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little before his departure from the world, he lay ill at the family seat near Glasgow. Two ministers came to see him, one of them at his request prayed with him. After the minister had prayed, the dying youth put his hand back, and took his Bible from under his pillow, and opened it at the passage, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.' 'This, Sirs,' said he, 'is all my comfort.' As he was lying one day on the sofa, his tutor was conversing with him on some astronomical subject, and about the nature of the fixed stars. 'Ah!' said he, 'in a little while I shall know more of this than all of you together.' When his death approached, he called his brother to his bedside, and addressing him with the greatest affection and seriousness, he closed with these remarkable words, 'And now, Douglas, in a little time you'll be a duke, but I shall be a king.'"—*Cheever.*

KNOWLEDGE.—Gen. ii. 9, 17; iii. 1—19; Exod. v. 2; viii. 10; 2 Chron. i. 12; Job xxi. 14; Ps. ix. 10; lxxix. 6; lxxxii. 5; xci. 14; cxix. 66; Prov. i. 7, 22; x. 14; xiv. 8, 18; xviii. 1; xix. 2; xx. 12; Isa. i. 3; v. 13; xxxiii. 6; xlvii. 10; liv. 13; Jer. iv. 22; ix. 6, 23, 24; xxiv. 7; xxxi. 34; Dan. ii. 21; xi. 32; Hos. iv. 6; vi. 3—6; Hab. ii. 14; Mal. ii. 7; Matt. xi. 25; xiii. 11; Luke xii. 6; xix. 42, 44; John xiii. 7; xvii.

3, 25; Rom. i. 28; ii. 20; x. 2; 1 Cor. viii. 1, 3; xiii. 8—12; xv. 34; Phil. i. 9; Col. iii. 10; Jas. iii. 13; 2 Pet. i. 3—6; ii. 20; iii. 18.

—— like *light* of the sun, candle, &c.

—— — *torch* or lantern by night.

—— — *eye of the body*. (Matt. vi. 22, 23.)

—— — *compass*, the mariner's companion on the pathless ocean.

—— — *guide post*, where many roads meet.

—— — *lighthouse* on a dangerous coast.

——, if unsanctified, is no more availing than a painted fire on a cold day.

The knowledge of too many Christians is light without heat; clear, but cold, like a January morning.

DIVINE KNOWLEDGE is not the light of the moon for us to sleep by, but the light of the sun to walk by.

"KNOWLEDGE IS POWER." "It is not a couch to a searching and restless spirit, nor a terrace for a wandering and variable mind to walk up and down upon; nor a tower of state for a proud mind to raise itself upon; nor a commanding fort for strife and contention; nor yet a shop for profit and sale; but a rich storehouse for the glory of the Redeemer, and the relief of man's estate."

—Bacon.

"*Knowledge is power* for good or bad, as it is applied. A horse under restraint is of use in carrying loads and bearing burdens, &c. But if not restrained, he breaks his bridle, throws his rider, and dashes the carriage in pieces. The water of a large pond, conducted by trenches, or directed by a mill, is of use; but if it breaks its banks, it sweeps everything before it, and destroys, where otherwise it would be a blessing. When the ship is steered right, the sails help forward her onward course; but if steered wrong, the more sail she carries the worse."

### LAST WORDS.

It would be a striking history were the departing

sayings of eminent men always recorded ! Take a few examples from the men of this world, and from those who lived and died in Jesus.

CHARLES IX. (who gave the order for the massacre on St. Bartholomew's Day, 1575) expired bathed in his own blood, which burst from his veins whilst he exclaimed, "What blood—what murders—I know not where I am—how will all this end ? What shall I do ? I am lost for ever—I know it."

FRANCIS SPIRA, an Italian apostate, died in the most awful despair. On his death-bed he exclaimed, "My sin is greater than the mercy of God. I have denied Christ voluntarily ; I feel that he hardens me, and allows me no hope."

HOBBS, the infidel, before death,—“I am taking a fearful leap into the dark.”

GOETHE.—His dying exclamation was mournfully significant : “Open the shutter and let in more light.” Contrast the words of the Rev. T. Scott, the Commentator, when standing upon the confines of the grave, “This is heaven begun ; I have done with darkness for ever ; nothing remains but light and joy.”

NELSON, wounded mortally by a bullet:—“O victory, victory, how you do distress my poor head ! Doctor, I have not been a great sinner. Thank God, I have done my duty.”

WOLFE.—“They run ! they run !” “Who ?” “The French.” “Then I die happy.”

WILLIAM PITT, who could never clearly apprehend what experimental Christianity meant, on his death-bed said to the Bishop of Lincoln :—“I have, like many other men, neglected prayer too much to have any ground of hope that it can be efficacious on a death-bed. But I throw myself on the mercy of God through the merits of Christ !”

LORD BYRON, a short time before death :—“Shall I sue for mercy ?” After a long pause, he added, “Come, come, no weakness ; let's be a man to the last.”

GEORGE IV.—“O, my God, this is death !”



Contrast the last hopes and experience of departing saints—

LUTHER.—“Our God is the God from whom cometh salvation ; God is the Lord, by whom we escape death.”

CALVIN.—“Thou, Lord, bruise me ; but I am abundantly satisfied, since it is from thy hand.”

KNOX.—“Live in Christ, live in Christ, and the flesh need not fear death.”

BELLARMINE, the eminent Roman Catholic apologist and preacher :—“It is safest to trust in Jesus.”

SIR ISAAC NEWTON, a little before death :—“I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lies all undiscovered before me.”

RICHARD BAXTER.—“Oh ! I thank Him, I thank Him ; the Lord teach you how to die.” “I have pain—there is no arguing against sense ; but I have peace, I have peace.”

LATIMER.—“Be of good courage, Master Ridley, and play the man ; we shall this day light such a candle in England, as by God’s grace shall never be put out.”

BILNEY.—“Jesus ! I believe.”

ROBERT BRUCE.—The moment before he died, having eaten an egg at breakfast, said to his daughter, “I think I am yet hungry, you may bring me another egg ;” but having mused awhile, he said, “Hold, daughter, hold, my Master calls me,” with these words his sight failed him ; on which he called for the Bible, and said, “Turn to the eighth chapter of the Romans, and set my finger on the words, ‘I am persuaded that neither death nor life,’” &c. ; when this was done he said, “Now is my finger upon them ;” being told that it was, he added, “Now God be with you, my dear children ; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night,” and then expired.

DR. PRESTON.—“Blessed be God! though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God.”

MATTHEW HENRY.—“You have been used to take notice of the sayings of dying men, this is mine,—that a life spent in the service of God, and communion with Him, is the most comfortable life that any one can lead in this present world.”

RUTHERFORD.—“If he should slay me ten thousand times ten thousand times, I’ll trust.” “I feel, I feel, I believe in joy, and rejoice; I feed on manna.” “Oh, for arms to embrace Him. Oh, for a well-tuned harp!”

REV. JAMES HERVEY.—“You tell me that I have but a few moments to live. Oh, let me spend them in adoring our great Redeemer! . . . Oh, welcome death! thou mayest well be reckoned among the treasures of the Christian.” His last words,—“The great conflict is over: all is done.” [See *Nativity of Christ*.]

HALYBURTON, to his aged Elder.—“Jamie, ye are an auld man, and I am dying; yet the child shall die an hundred years old. I am like a shock of corn fully ripe. I have ripened fast under the bright Sun of Righteousness; and we have had brave showers.” Just before death,—“I am thinking on the pleasant spot that I may get to lie in, close beside Mr. Rutherford and Principal Anderson. I will come in as a little one among them, and I will get my little George in my hand; and, oh, we will be a group of *bonnie dust*.” During the last six hours his voice failed him. But his angelic face was eloquent; and when he could not speak, he gently clapped his hands in triumph.

REV. JOHN BROWN.—“My Christ! my Christ!”

LAMBERT at the stake.—“None but Christ! None but Christ!” Cecil, when he died, exclaimed, “None but Christ! none but Christ!—so said dying Lambert at the stake; and so, under all circumstances, and with all his heart, says Richard Cecil.”

ELIOT.—When he could no longer leave his dwelling, through weakness and infirmity, the ruling passion still prevailed, and he had a young Indian to dwell with him, whom he taught to read several passages of Scripture. He lived till near ninety. One of his last sayings was, “The evening clouds are passed away; the Lord Jesus, whom I have served, like Polycarp, for eighty years, will not forsake me now. Oh, come in glory! I have long waited for Thy coming. Let no dark cloud rest on the work of the Indians; let it live when I am dead.” Here his voice failed, and his last words were, “Welcome joy!”

PRESIDENT EDWARDS, after bidding good-by to all his children, looked about, and said, “Now, where is Jesus of Nazareth, my never-failing Friend?” And so he fell asleep, and went to the Lord he loved.

REV. JOHN WESLEY.—“The best of all is, God is with us.”

REV. CHARLES WESLEY.—“I shall be satisfied with thy likeness;—satisfied—satisfied!”

CHARLES OF BALA.—“There is a Refuge.”

REV. THOMAS JONES, when dying.—“A sinner saved! a sinner saved!”

REV. PLINY FISK, to his brethren.—“Live near to God, dwell in love, and wear out in the service of Christ.”

REV. JOHN JANEWAY.—“More praise still. Oh, help me to praise Him! I have nothing else to do; I have done with prayer and other ordinances.”

DR. PAYSON.—“The battle’s fought,—the battle’s fought; and the victory is won,—the victory is won, for ever! I am going to bathe in an ocean of purity, and benevolence, and happiness to all eternity.” “Faith and patience, hold out.”

DR. NETTLETON.—His parting counsel.—“While ye have the light, walk in the light.”

J. J. GURNEY.—“I think I feel a little joyful:” from which he dropped into a sweet sleep, and woke before the Throne.

REV. J. H. STEWART.—“I have not got beyond,—  
‘God be merciful to me a sinner.’”

A DYING SAINT.—“Valley—shadow—home—Jesus  
—peace,” were the last words of a dying saint.

LAW, The.—Deut. xxvii. 26; Isa. xlii. 21; Ezek. xx. 11, 13, 21; Matt. v. 17—48; xxii. 36—40; Luke x. 28; John i. 17; Acts xiii. 39; xv. 24; Rom. ii. 12—29; iii. ; viii. ; x. 4; 1 Cor. xv. 56; Gal. ii. 16—21; iii. ; iv. ; Eph. ii. 15; Phil. iii. 9; Col. ii. 14; 1 Tim. i. 9; Heb. vii. ; James ii. 8—12; 1 John iii. 4.

Matt. v. 17. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”

“The blessed ‘Author and Finisher of our faith’ has said, ‘Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.’ Destroy the law? Yes, just as much as the infant is destroyed when he attains to perfect stature and to manly strength. Destroy the law? Yes, as much as the instrument is destroyed, because it wakes to sweeter melody or bolder tones. Destroy the law? Yes, as the vineyard is destroyed, when ‘a blessing’ being in its comparatively scant vintage, ‘the vats now are filled, and the presses overflow,’ with its gathered produce, in the sweetest, choicest wine. Destroy the law? Yes, as the morning light is lost, or can be destroyed, when all its mountain mists are scattered, and all its lingering shadows fled, and the once twilight dawn has travelled onward to a bright and perfect day.”—*Spencer*.

James ii. 10. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

Mr. Leupolt, in illustrating this, employed the following figure:—“Suppose a boat on the Ganges, full of people; the day is dismal—the wind roars—the thunder peals—the waters are swollen—and the current rapid; no boat can live long in such a storm. But see, there is a boat full of people! You hear their shrieks between the thunder-peals! They fear the rocks before them,—how can they be saved? Oh, if they could but be drawn into this narrow

creek, they would be safe! Now, suppose the people on shore throw out to them a chain; they catch it, and already rejoice in the prospect of deliverance, when, alas! suddenly, as both they and the people on shore begin to pull, *one* link of the chain breaks,—not ten links, but *one*,—what can they then do? ‘Overboard with the chain, or it will sink them sooner,’ cries one man from the boat. ‘What shall they do then?’ ‘Cast themselves on the mercy of God,’ says another. Yes, and so say I to the sinner; for if one commandment be broken,—one link of the chain,—all is broken.”

— like a “*shadow*,” or outline—a shadowing forth.  
(Heb. x. 1.)

— a “*schoolmaster*” (Gal. iii. 24), or *pedagogue*.

— a beautiful vase, of which, if one small piece be chipped, the whole is spoilt.

— a dreary rock. The soul of man is the Andromeda chained to the rock; Satan is the monster ready to devour; the Gospel is the Perseus, which, by the sword of the Spirit, slays the monster’s power, breaks the legal chain, and sets the soul at liberty.

— Moses’ vail. (2 Cor. iii. 13—16.)

“The law is the accuser, marshal, jailor, and recorder of every sinner. It is his *accuser*, ‘the adversary who delivers us to the officer,’ and makes out the charge against us. It is the *marshal*. It attaches him of high treason against the majesty of Heaven, and arrests him, in the name of God. It is his *jailor*. It shuts him up (*συνεκλεισεν*, Greek, Gal. iii. 22,) under sin (under the charge and in the consciousness of guilt); it locks him up, and turns the key, and draws the bolts on him. It *records* the sentence of death against him, for there is ‘death recorded’ against every soul of man; the holiest saint is *legally* an attainted traitor and a reprieved felon; and there it leaves the man, ‘DEAD,’ dead in law, for he who goes out of court *sentenced* to die is, in the eye of

the law, a dead man. So the sinner is DEAD. If he looks to the law, he sees only death before him. He, therefore, must *not* look to it, for, as *he suffered in Christ* (for Christ died *for* his people), he *has* once suffered for sin, 'and he who has suffered in the flesh has ceased from sin.' 'He that is dead is justified from sin.' One death is enough. And so now the believer must only look to Christ, to his perfect obedience as *his* righteousness, to his precious death as *his* punishment, to his resurrection as *his* discharge, to his ascension as the assurance of *his* own being raised to his right hand in heavenly places, and to his *Spirit*, as the only source of his strength."—*Champneys*.

"For us sinners to expect to be saved by the law is just as if a man under sentence of death should attempt to sue out his pardon on the footing of that very law which has convicted him."—*Madan*.

"Let it be observed that Christ's active obedience to the law for us, and in our room and stead, does not exempt us from personal obedience to it, any more than his sufferings and death exempt us from a corporal death, or suffering for his sake. It is true, indeed, that we don't suffer and die in the sense He did, to satisfy justice, and atone for sin; so neither do we yield obedience to the law, in order to obtain eternal life by it. By Christ's obedience for us we are exempted from obedience to it, in this sense, but not from obedience to it, as a rule of walk and conversation, by which we may glorify God, and express our thankfulness for his abundant mercies."—*Dr. Gill*.

LAW AND GOSPEL.—Rom. vii.; x. 3—10; 2 Cor. iii.

#### Difference between

##### LAW.

1. Almost wholly negative. Cf. the Ten Commandments.  
"Thou shalt not,"  
&c.

##### GOSPEL.

1. Positive. "Thou shalt love the Lord thy God with all thy heart,"  
&c.

## Difference between

## LAW.

## GOSPEL.

- |  |  |
|--|--|
| 2. Like the strong wind,<br>earthquake, fire.<br>(1 Kings xix. 11,<br>12.) | 2. "The still small<br>voice." (1 Kings<br>xix. 12.)       |
| 3. Moses' first miracle,<br>—turning water into<br>blood.                  | 3. Christ's first miracle,<br>—turning water into<br>wine. |
| 4. Like the hammer—<br>breaking.   | 4. Like the dew—soften-<br>ing.                            |

"The best way to shut men up to the Gospel is to shut them out from the law."—*Luke* xviii. 21—24.

"It was the admirable advice which Mr. Wesley records as having been given to a preacher by an old woman, 'Preach,' said she, 'the law first—then the Gospel—then the law again.'"—*Life of Dr. A. Clarke.*

"THOUGH the New Testament is not to be interpreted by the Old, but rather the Old Testament by the New, yet when the light of the latter dispensation is thrown upon the elder one, it is often reflected back as in a mirror, so as to cast additional lustre upon itself. Like that secret writing, which is invisible to the reader, till, held before the flame, it gives forth the precious truth for which the soul was longing, so are there myriads of bright and holy thoughts within that volume, which conceal themselves from such as are cold in their affections towards its Author, but which are brought out by the warmth of heavenly desires, giving sweet assurances of mercy and rich promises of blessing, when held before a glowing and a grateful heart."—*Rev. J. F. Stainforth.*

"By the law is the knowledge of sin; by the Gospel is the knowledge of Christ."

"God hath written a law and a Gospel; the law to humble us, and the Gospel to comfort us; the law to cast us down, and the Gospel to raise us up; the law to convince us of our misery, and the Gospel to convince us of

his mercy; the law to discover sin, and the Gospel to discover grace and Christ."—*Mason*.

"You never saw a woman sewing without a needle! She would come but poor speed, if she only sewed wi' the thread. So, I think, when we're dealing wi' sinners, we maun aye put in the needle o' the law first; for the fact is, they're sleepin' sound, and they need to be awakened up wi' something sharp. But when we've got the needle o' the law fairly in, we may draw as lang a thread as you like o' Gospel consolation after it."—*Flockhart*.

### LETTERS.

ONE great means of usefulness. Do Christians sufficiently think of it?

The Rev. JOHN NEWTON says:—"I rather reckoned on doing more good by some of my other works than by my letters, which I rather wrote without study or without design." Yet his letters were the great treasure he left behind. It is stated in the *Life of Mr. Jay, of Bath*, that he used to have one read to him every Sunday evening.

RUTHERFORD's letters were written more than two centuries ago, yet the smell of the myrrh has not yet departed. Most eminently have they been blessed. They are not historical letters. They contain neither politics nor biography. They are not argumentative, like Pascal's, nor descriptive, like Walpole's. They are *pure devotion*,—a Christian heart's *love-letters*,—the outflow of a sweet fountain that sent forth healing waters. Cecil used to call Rutherford "one of his classics." Baxter said, "Hold off the Bible, and such a book the world never saw." One of his golden sentences gives us the secret of his unusual unction,—"*The cross gives much to say.*"

LIFE.—Gen. ii. 7, 17; xlvii. 9; Deut. xxx. 20; 1 Sam. ii. 6; xii. 2; xx. 3; 1 Chron. xxix. 15; Job vii.; xiv.; xvi. 22; xvii. 13; xxxiv. 14, 15; Ps. xvii. 14; xxxvi. 5; xxxix.; xlix. 20; lxiii. 3; lxvi. 9;



lxxxix. 48; xc.; civ. 27—30; Prov. iv. 10; Eccles. i. 4; iii. 2; ix. 10; Isa. xxxviii. 18, 19; Dan. v. 23; Matt. x. 39; Luke viii. 14; xii. 15; xxi. 34; Acts xvii. 28; xviii. 10; xx. 24; Rom. xiv. 7—9; 1 Cor. iii. 22; 2 Cor. v. 6; Phil. i. 21; 1 Tim. iv. 8; vi. 7; 1 Pet. i. 17—19.

Gen. xxv. A chapter of life in a changing world. Abraham's marriage—Abraham's death—Family dissensions—Isaac and Ishmael—Isaac's children—The two seeds—Esau and Jacob.

Ps. xxxi. 15. "My times are in thy hand."

Life is the ordinance of God. Nothing more shows Divine Sovereignty than the time and place of our birth, the duration of our life, and the circumstances of our death.

1 Cor. vii. 29. "But this I say, brethren, the time is short."

The word translated "short," is commonly applied to the act of *furling in sail*, *i.e.*, reducing it into a narrow compass; and is then applied to anything that is reduced within narrow limits.

One of the most ingenious tortures of the Hohenslaufen family, in the height of their despotic control, was that of a cell, which, at the prisoner's first entrance, presented an air of comfort and ease; so that it was not till he had been a few days confined that he observed the dimensions of his chamber beginning to contract. But the discovery once made, the fact became more appalling every day. Slowly, but terribly, the sides drew closer, and the unhappy victim at last was crushed to death. What an emblem does this suggest of the sinner's contracting day of grace! Oh, what would the poor victim in such a cell have given to see the door open, and hear a voice,—"*Escape for thy life!*" Would he have lingered for one moment think you? Would that sinners would escape as eagerly by the door of grace!

Emblems. A dream; an eagle hasting to the prey; a flower; grass; handbreadth; a pilgrimage; a shadow; a shepherd's tent; sleep; a swift ship; a swift post; a tale told; a thread cut by the weaver; a vapour; water spilt on the ground; a weaver's shuttle; wind.

It is calculated that,—

	1 person dies every	1 second.
50	persons die every	1 minute.
300	"	5 minutes.
30,000	"	hour.
86,400	"	day.
31,566,227	"	year.
246,706,840	"	generation of 30 years.

THE CHINESE apply to different ages certain terms. The age of 10 is called the opening degree; 20, youth expired; 30, strength and marriage; 40, officially apt; 50, error-knowing; 60, cycle-closing; 70, rare bird of age; 80, rusty-visaged; 90, delayed; 100, age's extremity.—*Sir J. Bowring.*

“CHANGE is written upon all the lintels of the numerous door-posts of human life,—change of the most contradictory and surprising nature, and of which we have at present some impressive, and even mournful instances. The man born in poverty, dies in possession of the fields upon which in early life he earned his bread by the sweat of his brow. The hereditary owner of vast estates, lives to see them, like dissolving views, fading before his eyes; and he expatriates himself, perhaps, to draw his latest sigh in the shambles of continental debauchery. The diligent and successful merchant, who contemplated an evening of life placid and clear, sees the fortune of his industry fall to pieces before some commercial tornado; and, instead of enjoying the fruit of his labours, must end his days in contributing, perhaps, to enrich those by whom he has been ruined. The father of a hopeful family, upon whom he has expended time, and labour, and money,—who he expected, in his vanity, might be the founders of an illustrious house, and transmit to distant generations the names and the virtues of ancestral antiquity, lives to carry every one of them to the grave, and dies, leaving his all to one not born in his house, and who only acts the part of a chief mourner out of deference to

public decency. Such are some of the illustrations of life's vicissitudes upon what may be called the medium scale."

"But, Christians, your canopy is not the starry firmament, else you too might lament the absence of the sun and moon. Yours is the bright blue arch of paradise, where the Sun of Righteousness ever shines; where the bright and Morning Star ever twinkles; and where no clouds obscure, nor tempests roar. Act, then, your part accordingly."—*M'Farlane*.

**LIGHT, DIVINE.**—Ps. iv. 6; xxvii. 1; xxxvi. 9; xliii. 3; Isa. ix. 1, 2; xlii. 6; lx. 1, 3; Mal. iv. 2; Matt. iv. 16; Luke ii. 32; John i. 4, 5, 9; iii. 19; viii. 12; ix. 5; xii. 35, 36; 1 Tim. vi. 16; 1 John i. 5; Rev. xxi. 23.

—CHRISTIANS.—"Lights," and "enlightened," receiving and reflecting. 2 Sam. xxii. 29; Ps. xxxiv. 5; xxxvi. 9; Prov. iv. 18; Dan. xii. 3; Matt. v. 14—16; xiii. 43; Luke xii. 35; John viii. 12; Acts xxvi. 18; Rom. xiii. 12; 2 Cor. vi. 14; Eph. v. 8; Col. i. 12; 1 Thess. v. 5; 1 Pet. ii. 9; 1 John i. 7.

"God is Light," in three senses (says Bishop Hall), 1. Of absolute clearness, in his infinite wisdom and knowledge. 2. Of exact purity, in the perfect rectitude of his will. 3. Of gracious diffusion, in the communication of Himself to his creatures, and to the Church especially."

THERE ARE three great lights,—of nature, grace, and glory. What the light of nature cannot make manifest, that of grace can; and what grace cannot, glory will.

DIVINE light is not the light of the moon, to sleep by, but the light of the sun, to walk by.

"WHAT IS LIGHT;—Is it not a combination of different rays,—the red, the orange, the yellow, the green, the blue, the indigo, and the violet? Some would think, perhaps, that they could make better light if they had the brilliant rays alone; but so think not I. I would have the due proportion of the sombre with the bright, and all

in simultaneous motion ; and then I think I should more resemble both the created and the uncreated light. At all events, this is my one ambition,—to live with one Mary at my Saviour's feet, listening to his words (whilst others are cumbered about the world) ; and to die with the other Mary, washing his feet with my tears, and wiping them with the hairs of my head."—*Simeon*.

**LIGHTHOUSES.**—Phil. ii. 15. "Among whom ye shine as lights in the world."

"The image here is not improbably taken from *lighthouses* on a sea-coast. As those lighthouses are placed on a dangerous coast to apprize vessels of their peril, and to save them from shipwreck, so the light of Christian piety shines on a dark world, and on the dangers of the voyage which we are making."—*Barnes*.

A traveller once visiting the lighthouse at Calais, said to the keeper, "But what if one of your lights should go out at night?" "Never,—impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America, or India, saying that on such a night the lights at Calais lighthouse gave no warning, and some vessel had been wrecked. Ah, Sir! sometimes I feel, when I look upon my lights, as if the eyes of the whole world were fixed upon me. Go out! burn dim! Never! impossible!"

With how much dignity can enthusiasm invest the humblest occupation! Yet, what a lesson to the Christian! It is no romance which makes the Christian a spiritual lighthouse for the world, with the eyes of the whole world upon him. Let, then, his light be full, and bright, and clear. The moment he neglects it, and leaves his lamps untrimmed, some poor soul, struggling amid the waves of temptation, for lack of it may be dashed upon the rocks of destruction.

**EDDYSTONE LIGHTHOUSE** Inscription.—"To give light and save life."

**GOSHEN.**—If a man whose body was radiant and bright as the sun, were walking through a land of Egyptian darkness ; all who followed him would actually walk in the light, and the closer they kept to him, the

clearer their light would be and the safer their road. He who follows Christ, follows one from whom light streams upon the road we are to go—an illuminated man—laying bare its hidden pitfalls—discovering its stumbling stones—showing all its turnings and windings, and enabling us to walk safely, surely, and cheerfully on our way. (John viii. 12.)

**LITTLE THINGS.**—Ex. xxiii. 30 ; 2 Sam. xii. 3 ; Isa. xxii. 23—25 ; Matt. v. 19 ; xiii. 31, 32 ; xxv. 21 ; Luke xvi. 10 ; xix. 17.

Deut. xxii. 6, 7. "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young ; but thou shalt in any wise let the dam go, and take the young to thee : that it may be well with thee, and that thou mayest prolong thy days."

The Jews call this the least command in the law, and so it might seem. Yet observe the promise added, and the motive urged—the same as to the Fifth Commandment, "the first Commandment with promise!" Is not this designed by the great Lawgiver to show the importance of *every* commandment of the law ? (Matt. v. 19.) A farthing is as truly a coin of the realm as a sovereign, because it has the king's image upon it.

Isa. xl. 15. "Behold, the nations are to him as a drop of a bucket, and are counted as the small dust of the balance."

What a magnificent idea of the awful and infinite greatness of Jehovah ! "A drop of a bucket," the loss of which no man would notice, and "the small dust of the balance," the small particles of dust that remain after the balances have been wiped and adjusted, so small that their united mass makes no appreciable difference in the weight, and the eye can scarcely see them. What mind but that which is infinite, could employ so bold a figure, to represent the nations of the earth, teeming with their thousands and tens of thousands of immortal souls ?

"A straw will show the state of the wind."

"Small leaks sink great ships."

"Little strokes fell great oaks."

A *grain of sand* is a little thing, but let it get into a watch, or in our eye, and we learn not to despise the power of little things.

"The *small creeks*, bays, and little inlets will tell as surely whether the tide is up or not, as the great ocean spread out before you and pouring its full tide upon the shore."—*Champneys*.

CORAL ISLANDS.—The stupendous work of little insects is a proof of the power of littles. It would require a larger grave, it has been said, to hold all the coral insects in the world, than all the elephants.

"A SINGLE SNOW-FLAKE.—Who cares for it? But a whole day of snow-flakes, obliterating the landmarks, drifting over the doors, gathering upon the mountains to crash in avalanches,—who does not care for that?"—*Beecher*.

WEEPING WILLOWS.—The origin of our weeping willows is, that Lady Suffolk received a present from Spain, and when the parcel was opened out, a few bits of branches were enclosed, which Mr. Pope seeing, proposed to plant in the garden. This was the first weeping willow introduced into England, from which all the others in the island have been propagated. It was cut down in 1801.

ELECTRICITY.—The commencement of the modern discoveries in electricity was what most would regard as a simple accident. Dr. Galvani's wife was struck one day in 1791, by the convulsions of some frogs she was preparing for her husband's dinner, when they were touched by an electric conductor. This led to the Doctor's experiments; which, between 1793 and 1808, were carried still further by the Italian Volta. Since then the science has been unfolded every year, and now we see the fruits in the common and submarine telegraph, the greatest wonder of the world.

REMEMBER THE POWER OF LITTLES.—“A star seems a little thing, yet it is perhaps a world. A word—how quickly spoken—how soon forgotten! Yet there may be life or death eternal in it. A blow of the hand—how like a flash it may be, yet may it lead to ignominy, to exile, or even a scaffold. Moses was little when he lay in his ark of bulrushes, yet he lived to be the plague of a king, and the means of delivering some millions of slaves. Napoleon Bonaparte was once little, yet what an Apollyon he became at last. There is, in truth, nothing little which can be connected with eternity and God. The decision of an hour may influence us for ever, and though he was wise who said concerning man, ‘A little sheet will wind him, a little grave will hold him, a little worm will eat him,’ he was not less wise who wrote, ‘It is but the littleness of man that sees no greatness in a trifle.’ Life is made up of little incidents, not of brilliant achievements, and upon the little the eternal hangs. But all that might be said upon this maxim might be summed up in the lines whose truth apologizes for their quaintness :—

“ ‘ Little drops of water, little grains of sand,  
 Make the boundless ocean, and the beauteous land ;  
 And the little moments, humble though they be,  
 Make the mighty ages of eternity.  
 Little deeds of kindness, little words of love,  
 Make the earth an Eden, like the heaven above ;  
 Little deeds of mercy, done by infant hands,  
 Grow to bless the nations far off in heathen lands.’

Or farther : philanthropy has seized on this maxim, and employed it to improve and elevate mankind, whose happiness rarely depends on the great or glaring. ‘The accumulation of your littles,’ it has been said to the people, ‘will form into a mightier sum than all the united gifts that the rich have yet thrown into the treasury. What ! do you not know that a penny a-week from each householder in Britain amounts to half-a-million of pounds

sterling in the year ? ' . . . . Now this is turning arithmetic into morality, it is God-like, for it achieves grand results by little agencies, and as the Almighty bounds the ocean by sand grains, or fills it by drops, when man learns to imitate Him, he has caught the inspiration of that wisdom which comes from above ; he is a fellow-worker with the Mighty One, who is glorified alike by the microscope and by the telescope."—*Christian Treasury*.

LITTLE SINS.—Cant. ii. 15 ; Matt. v. 19.

"WHAT they want in magnitude they make up in number. A ship may have a heavy cargo of sand, as well as a cargo of millstones, and may as soon sink with them."—*Hopkins*.

If the sin is little, then the more guilt in offending your best friend for a little cause.

It is not the greatness of the coin, but the image of the king upon it that authorizes it and makes it current ; the man that steals a farthing is, therefore, as truly a thief as he that steals a sovereign.

"THERE ARE two ways of coming down from the top of a church steeple ; one is to jump down, and the other is to come down by the steps ;—but both will lead you to the bottom. So also there are two ways of going to hell ; one is to walk into it with your eyes open,—few people do that,—the other is to go down by the steps of *little sins* ; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more. Even a heathen could say, ' Who ever was content with only one sin ? ' and then your course will be regularly worse and worse every year. Well did Jeremy Taylor describe the progress of sin in a man : ' First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed ! Then the man is impenitent, then obstinate, and then he is damned.' Reader, the devil only wants to get the wedge of a little allowed sin into your hearts, and you



will soon be all his own. Never play with fire. Never trifle with little sins."—*Ryle*.

**MATCHES.**—If we were to see a woodman felling eight large trees in a forest every week, or four hundred every year, we should some of us say, "What a pity!" yet in one large steam sawing mill, visited by Mr. Mayhew, that was just the number employed to make lucifer matches. 1,123,200,000 matches were made in one year out of the above 400 trees! This may remind one of the remark of Howe, "What a folly it is to dread the thought of throwing away one's life at once, and yet to have no regard to throwing it away by parcels and piece-meal!"

**LOVE, DIVINE.**—Deut. vii. 7, 8; x. 15; Ps. lxxviii. 68; Prov. viii. 17; Cant. ii. 4; Isa. xliii. 4; lxiii. 9; Jer. xxxi. 3; Hosea xi. 4; Zeph. iii. 17; Mal. i. 2; John iii. 16; xiii. 1, 34; xiv. 21; xv. 10—17; xvii. 26; Rom. v. 5—8; viii. 35—39; 2 Cor. xiii. 11, 14; Eph. ii. 4, 5; iii. 19; v. 25; 2 Thess. ii. 16; Titus iii. 4; 1 John iii. 1, 16; iv. 7—19; Rev. i. 5; iii. 19.

—**CHRISTIAN.**—Deut. vi. 5; xiii. 3; Judges v. 31; Ps. v. 11; xxxi. 23; xci. 14; xcvi. 10; cxvi. 1; Cant. i. 7; ii. 5; iii. 2; v. 8; viii. 6, 7; Isa. xxvi. 8, 9; lvi. 6, 7; Matt. x. 37; xxii. 37—40; Mark xii. 33; Luke vii. 47; x. 25—37; xi. 42; John v. 42; xiv. 15, 21, 23, 24; xxi. 15—17; 1 Cor. viii. 3; 2 Cor. v. 14; Gal. v. 22; Eph. vi. 24; Phil. i. 9; 2 Thess. iii. 5; 2 Tim. iv. 8; Heb. vi. 10; James i. 12; 1 Pet. i. 8; 1 John ii. 5, 15; iii. 17; iv. 7—21; v. 3; Jude 21; Rev. ii. 4; xii. 11.

**Love, as a principle.**—Gen. xxix. 20; Judges xvi. 15; Ruth i. 16, 17; 1 Sam. xx. 17; 2 Sam. i. 23—26; Cant. viii. 6, 7; John xv. 13.

**Love is like the diamond**—pure white.

Other graces shine like the precious stones of nature, each with its own hue of brilliance; the diamond uniting all

colours in one beautiful and simple white. Love, uniting all graces, is "the fulfilling of the law," the beauty of holiness, the "image of God."

— "is in this world, like a *seed from the tropics*.

Planted where the winter comes too soon; and it cannot spread itself in flower-clusters, and wide-twinning vines, so that the whole air is filled with the perfume. But there is to be another summer for it yet. Care for the root now, and God will take care for the top by-and-bye."—*Beecher*.

— is like *trees in summer*,

Full of leaf, with the birds singing in their waving branches. Conscience—Veneration—Fear, are the same trees in winter, —bleak—barren—cheerless.

— — — *the centripetal force*,

Which keeps all the celestial bodies in harmonious motion, each in its appointed orbit. What would ensue, could we imagine the force to be withdrawn?

— — — *fire*,

Assimilating everything it can take hold of to its own nature, or consuming it.

— — — *the pivot*,

On which the rest of the commandments turn. Matt. xxii. 40.

— — — *the armour of light*,—

The unseen panoply which the redeemed soldiers wear,—encased in which, they walk unhurt through the horrors and dangers of the night's thick darkness. Rom. xiii. 12.

"SOME persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But no! I *love* the service of my God; like the bird I fly at liberty on the wings of obedience to his holy will."—*Dr. Chalmers*.

THE HIDDEN PICTURE.—"A man's strength is often greater from some single word remembered and cherished, than in arms or armour. Looking over the dead on a field of battle, it was easy to see why that young man, and he a recruit, fought so valiantly. Hidden under his vest was a sweet face, done up in gold; and so, through love's

heroism, he fought with double strokes and danger, mounting higher, till he found honour in death. So, if you carry the talisman of Christ in your heart, it will give you strength and courage in every conflict, and at death open to you the gates of glory.”—*Beecher*.

LUST.—Numb. xi. 34; Ps. lxxviii. 18, 27—37; lxxxi. 8—12; Prov. vi. 24, 25; Matt. v. 27, 28; Rom. vi. 12; vii. 7; xiii. 14; Gal. v. 16, 17, 24; Eph. ii. 3; iv. 22; 1 Thess. iv. 3—5; 1 Tim. vi. 9; 2 Tim. ii. 22; iii. 6; iv. 3; Titus ii. 12; James i. 14, 15; iv. 1—3; 1 Pet. i. 14; ii. 11; iv. 2, 3.

—“may be in the heart, though it be not seen by others, as guests may be in the house, though they look not out at the windows.”

OUR lusts are cords by which Satan binds us; our “fiery trials” are God’s messengers sent to loose their bands.

“LUSTS are like agues; the fit is not always on, and yet the man is not rid of his disease; and some men’s lusts, like some agues, have not such quick returns as others.”—*Spencer*.

LUXURY.—Deut. xxviii. 56; Neh. iii. 5; Amos iii. 15; vi. 1—6; Hag. i.; Luke vii. 25; xxi. 34; 1 Tim. v. 6; Rev. xviii. 3—5.

“Plants which grow only by the sides of streams are sure to flourish, whilst it is well known that those which grow in water are watery and coarse in texture, and at times possess acrid and pernicious qualities.”

The DELICATE PLAIN, called EASE.—“Then Christian and Hopeful outwent them again, and went till they came to a delicate plain, called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it.

“Now, at the farther side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the

rarity of it, had turned aside to see, but, going too near the brim of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

"Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas (gentlemanlike) to call passengers to come and see, who said to Christian and his fellow, 'Ho! turn aside hither, and I will show you a thing.'

"*Christian*.—"What thing so deserving as to turn us out of the way to see it?"

"*Demas*.—"Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves."

"Then said *Hopeful*, 'Let us go see.'

"'Not I,' said *Christian*. 'I have heard of this place before now, and how many there have been slain, and besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.'

"Then Christian called to Demas, saying, 'Is not the place dangerous? Hath it not hindered many in their pilgrimage?'

"*Demas*.—"Not very dangerous, except to those that are careless.' But withal he blushed as he spake."—*Pilgrim's Progress*.

LYING.—Lev. xix. 11; Ps. vii. 14; lii. 3; lviii. 3; lxii. 4; lxiii. 11; ci. 7; cxix. 29, 30, 163; Prov. vi. 16—19; xii. 17—22; xiii. 5; xix. 22; xxi. 6; xxvi. 24—28; Isa. lvii. 4; lix. 3, 4; lxiii. 8; Hosea xi. 12; John viii. 44; Acts v. 3; Eph. iv. 25; Col. iii. 9; 2 Thess. ii. 9; 1 Tim. iv. 2; Rev. xxi. 27; xxii. 15.

"The *essence* of a lie is the intention to deceive."

"ONE lie must be thatched over with another, or it will soon rain through."—*Owen*.

"PEOPLE never tell more lies than in their *prayers*."—*Adam*.

**CLASP KNIVES.**—"A lie always needs a truth for a handle to it, else the hand would cut itself which sought to drive it home upon another. The worst lies, therefore, are those whose blade is false, but whose handle is true."—*Beecher*.

**DIE RATHER THAN LIE.**—Jerome writes of a brave woman, who, being upon the rack, bade her persecutors do their worst, for she was resolved to *die* rather than *lie*. A noble example for all God's children to follow!

**M.**—The Countess of Huntingdon used to say, she thanked God for the letter "m" in the promise, "Not many wise men after the flesh, not many mighty, not many noble, are called," &c. (1 Cor. i. 26—29); that though it was "not *many*," it was not *any*.

**MARRIAGE.**—Gen. ii. 18, 23, 24; Deut. vii. 3, 4; Josh. xxiii. 12, 13; Neh. xiii. 23—31; Ps. cxxvii.; cxxviii.; Prov. v. 15—19; xii. 4; xviii. 22; xix. 14; xxxi. 10—31; Matt. xix. 3—12; Luke xiv. 20; xx. 35; 1 Cor. vii.; 2 Cor. vi. 14—18; Eph. v. 22—33; Col. iii. 18, 19; 1 Tim. ii. 12; iv. 1—3; v. 11—15; Titus ii. 4, 5; Heb. xiii. 4; 1 Pet. iii. 1—7.

Type of the Church.—Isa. lxii. 4, 5; Jer. iii. 14; xxxi. 32; Hosea ii. 19, 20; Eph. v. 23—32; Rev. xix. 7; xxi. 2.

Gen. xxiv.—Abraham seeking a wife for Isaac.

A picture of "the father of the faithful," and the holy principles on which faith acts. Observe (1), the Patriarch's patience;—much as he had wished to see the child of promise settled, he calmly waited till he was near forty; (2), the Patriarch's faith, ver. 7; (3), the Patriarch's charge,—the qualifications sought—not riches, nor beauty, but Isaac's wife must be one of the holy seed; (4), the three marks of fitness, the servant of the Patriarch looked to:—one of his master's kindred—activity and industry—kindness and hospitality. We may compare with this, Lev. xxi. 7, 13, 14, the careful directions made by the law for the marriage of the priests.

PHILIP HENRY.—When he was settled at Worthenbury, he sought the hand of the only daughter and heiress of Mr. Matthews, of Broad Oak. The father demurred, saying, that though Mr. Henry was an excellent preacher and a gentleman, yet he did not know from whence he came. "True," said the daughter; "but I know where he is going, and I should like to go with him."

Mr. Henry records in his diary long after, the happiness of the union, which was soon after consummated:—

"April 26, 1680.—This day we have been married twenty years, in which time we have received of the Lord twenty thousand mercies,—to God be glory!"

Sometimes he writes, "We have been so long married, and never reconciled, *i. e.*, there never was any occasion for it."

His advice to his children, with respect to their marriage, was,—“Please God, and please yourselves, and you will please me;” and his usual compliment to his newly-married friends, “Others wish you all happiness. I wish you all holiness, and then there is no doubt but you will have all happiness.”

MEALS, GRACE AT.—1 Sam. ix. 13; Ps. cxi.—cxviii. [The great Hallel; according to Lightfoot, Ps. cxi. and cxiv. were sung at the second cup, and cxv.—cxviii. after the fourth; thus answering the same purpose as our grace at meals.] Matt. xv. 36; Luke xxii. 19; John vi. 11; Rom. xiv. 6; 1 Tim. iv. 3, 4.

Acts xxvii. 35.—“And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.”

Obs. St. Paul's usual custom was not now hindered (as would have been the case with many Christians) by—1. The confusion they were in. 2. The sense of danger, which often distracts the mind. 3. The fear of man, though there was scarce one of the 273 on board who sympathized with

him. What a noble example of calm self-possession, and Christian courage carrying out Christian principle.

“THIS day I had some measure of spiritual light ; particularly I had a glimpse of the Divine Majesty when giving thanks after breakfast at J. R.’s.—*Dr. Love.*

Who gives anything, food or clothing, to a beggar, and does not expect thanks ? Yet how many, who receive God’s daily bounties, and ask every morning for God’s daily bread, forget to give God thanks ?

AN IRISH BISHOP, having lost his way, once called at the cottage of a poor woman for direction, when he found her just finishing her dinner of cold water and a crust of dry bread ; but in the height of thankfulness praising God, as if in the midst of unbounded mercies, as she said, “ What, have I all this and Christ besides ? ”

**MEDIATOR, CHRIST THE.**—The God-Man reconciling God and Man.—Num. xvii. 12, 13 ; 1 Sam. ii. 25 ; Job ix. 33 ; Ps. xl. 6—8 ; lxxxix. 19 ; cvi. 23 ; cxlii. 4, 5 ; Isa. xxvi. 12 ; xxvii. 5 ; xlii. 6, 7 ; xlvi. 16 ; xlix. 8 ; liii. 6 ; lix. 16—18 ; Ezek. xiii. 5 ; xxii. 30 ; Mal. iii. 1 ; Matt. iii. 17 ; John x. 7—9 ; xiv. 6 ; xvi. 23 ; xvii. 9 ; Acts ii. 36 ; x. 36 ; Rom. viii. 34 ; Gal. iii. 20 ; Eph. ii. 13—18 ; 1 Tim. ii. 5 ; Heb. viii. 6 ; ix. 15 ; x. 5 ; xii. 24 ; 1 John ii. 1.

Typified by *Moses*.—Exod. xx. 19 ; xxiv. 6—8, 12—18 ; Deut. v. 5 ; Ps. cvi. 23 ; Gal. iii. 19 ;—*Aaron*, Numb. xvi. 48. Cf. Joab, 2 Sam. xiv. Blastus, Acts xii. 20 (“a friend at court”). *Jacob’s ladder*.—Gen. xxviii. and John i. 51. 1. The connecting link between earth and heaven. 2. The exhibition of God’s care over individuals. 3. *One ladder*. (1 Tim. ii. 5.)

**STOPPING THE GAP.**—“Christ’s being a mediator of reconciliation, implies *the ardent love and large piety that filled his heart towards poor sinners*. For He doth not only mediate by way of entreaty, going betwixt both, and persuading and begging peace, but He mediates in

the capacity of a surety by putting himself under an obligation to satisfy our debts. O how compassionately did Christ's heart work toward us! Our Mediator, like Jonah his type, seeing the stormy sea of God's wrath working tempestuously, and ready to swallow us up, cast in himself to appease the storm. I remember how much that noble act of Marcus Curtius is celebrated in the Roman history, who being informed by the oracle that the great breach made by the earthquake could not be closed except something of worth were cast into it; heated with love to the Commonwealth, he went and cast in himself. This was looked upon as a bold and brave adventure. But what was this to Christ's offering?"

**MEDITATION.**—Gen. xxiv. 63; Josh. i. 8; Ps. i. 2; xix. 14; xxxix. 3; xl. 8; xlix. 3; lxii. 1; lxiii. 6; lxxvii. 12; civ. 34; cxix. 15, 97, 148; Luke ii. 19, 51; xxi. 14; 1 Tim. iv. 15.

To "mark, learn, and inwardly digest."

"The tuning of the instrument before prayer or praise."

"MEDITATION is prayer's handmaid, to wait on it, both before and after the performance. It is as the plough before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed, when 'tis sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer."—*Gurnall*.

"A GARMENT that is double dyed, dipped again and again, will retain the colour a great while; so a truth which is the subject of meditation." "Get the heart filled with love by the things of God. I never yet saw a covetous old man forget where his money lay."—*Philip Henry*.

**THE INVERTED LAMP.**—"Too much reading and too little meditation may produce the effect of a lamp in-



verted, which is extinguished by the excess of the oil, whose office it is to feed it."

"**MEDITATION** will give strength to our purposes. Reason is the strongest when it is most in action. Now, meditation stirs up reason into action. Before, it was a standing water, which moves nothing else, when itself moves not; but now it is as the speedy stream which bears down all before it. Before, it was as the still and silent air, but now it is as the powerful motion of the wind; and overpowers the opposition of the flesh and of the devil. Before, it was as the stone, which lies still in the brook, but now, when meditation sets us to work, it is as the stone out of David's sling, which smites down the Goliath of unbelief. That may be accomplished by a weaker motion continued, which will not by a stronger at the first attempt. To run a few steps will not get a man heat, but walking an hour may. So, though a sudden occasional thought will not raise our affections to any spiritual heat, yet meditation can continue our thoughts, and lengthen our walk till our hearts grow warm."—*Salter*.

**MEEKNESS.**—Ps. xxii. 26; xxv. 9; xxxvii. 12; xxxviii. 9—14; lxxvi. 6—9; cxlvii. 6; cxlix. 4; Prov. xv. 1; xx. 22; xxiv. 29; xxv. 21, 22; Isa. xi. 4; xxix. 18, 19; lxi. 1; Zeph. ii. 3; Matt. vi. 14, 15; xi. 29; xxi. 5; 1 Cor. iv. 11—13; 2 Cor. x. 1; Gal. v. 23; vi. 1; Eph. iv. 2; Col. iii. 12; 1 Tim. vi. 11; 2 Tim. ii. 24, 25; Titus iii. 2; James i. 21; iii. 13; v. 9; 1 Peter iii. 4, 15.

Matt. v. 5.—"Blessed are the meek."

A missionary in Jamaica once asked the question of a black boy, when examining the school upon this verse, "Who are the meek?" The boy answered, "Those who give soft answers to rough questions."

Rom. xii. 20.—"Therefore, if thine enemy hunger,

feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head."

The word refers to the tender and cheerful feeding of their young by parent birds, or of children by kind nurses. "*Feed him*," says Wesley, "with your own hand: if it be needful, even put bread into his mouth." *Heap coals of fire upon his head*,—that part which is most sensible.

"So artists melt the sullen ore of lead,  
By heaping coals of fire upon its head;  
On the kind warmth the metal learns to flow,  
And, pure from dross, the silver runs below."

"A meek man enjoys almost a *perpetual Sabbath*. The anger of a meek man is like fire struck out of steel, hard to be got out, and when got out, soon gone. Meekness not only gives great peace of mind, but often adds a lustre to the countenance. We only read of three in Scripture whose faces shone remarkably, viz., Christ, Moses, and Stephen, and they were eminent for meekness."—*Henry*.

Ex. Moses, Num. xii. 2. David, 2 Sam. xvi. 9—12. Jeremiah, Jer. xxvi. 14. Stephen, Acts vii. 56—60. Paul, 1 Cor. iv. 11—13. Jesus, Ps. xlv. 4; liii. 7; 1 Pet. ii. 21—23.

### MEMORY.

JOHN IV. 54.—"This is again the second miracle that Jesus did, when he was come out of Judea into Galilee."

God numbers his mercies, and keeps an account of them, if we do not.

BURNING THE BUSHEL.—A poor woman, who had what is called "a bad memory," went one day to church and heard a sermon upon dishonesty. A short time after, being questioned about the text, she complained that her memory was too treacherous to recall it; "but," she added, "I remember that when I came home I burnt

my bushel." "Be ye doers of the word, and not hearers only."

**BISHOP BEVERIDGE.**—When on his death-bed, his memory so completely failed, that he did not know any of his connexions or friends. A minister, with whom he had been intimately acquainted, visited him, and asked, "Bishop Beveridge, do you know me?" "Who are you?" was the answer. Another friend accosted him in a similar manner, but the Bishop could not remember either of them. His own wife then came to his bedside, and asked, "Do you know me?" "Who are you?" he asked again. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know Jesus Christ?" "Jesus Christ," replied he, reviving, as if the name had acted upon him like a charm, "Oh, yes, I have known Him these forty years; precious Saviour, He is my only hope!"

**JOHN NEWTON.**—It was the pious remark of John Newton, when his memory had almost completely gone, that he could never forget two things:—1. That he was a great sinner; 2. That Jesus Christ was a great and mighty Saviour.

**"A FAMILY WITH SHORT MEMORIES.**—'Sir,' said a man, addressing a minister going home from church one Sabbath afternoon, 'did you meet a boy on the road driving a cart with rakes and pitchforks in it?'

"'I think I did,' answered the minister; 'a boy with a short memory, wasn't he?'

"'What made you think he had a short memory, Sir?' asked the man, looking much surprised.

"'I think he had,' answered the minister, 'and I think he must belong to a family that have short memories.'

"'What in the world makes you think so?' asked the man, greatly puzzled.

"'Because,' said the minister, in a serious tone, 'the great God has proclaimed from Mount Sinai, "*Remember*

the Sabbath-day, to keep it holy," and that boy has forgotten all about it.' "*—Christian Treasury.*

**MERCY, DIVINE.**—Ex. xxxiv. 6, 7; 1 Kings viii. 23; Neh. xiii. 22; Psa. v. 7; xxv. 6, 10; xxxiii. 5 (marg.); xxxvi. 5; li. 1; lvii. 3; lix. 10; lxii. 12; lxvi. 20; lxxxvi. 15; lxxxix. 14, 28; c. 5; ci. 1; ciii. 4, 8, 17; cxix. 156; cxxx. 7; Is. xxx. 18; xlix. 10; liv. 7—10; lv. 3, 7; Lam. iii. 22, 23, 32; Dan. ix. 9; Hosea xiv. 3; Joel ii. 13; Jonah iv. 2; Micah vii. 18; Hab. iii. 2; Matt. v. 7; Luke i. 78; Rom. ix. 15, 16; 2 Cor. i. 3; iv. 1; Eph. ii. 4; 1 Tim. i. 3, 16; 2 Tim. i. 16—18; Titus iii. 5; Heb. iv. 16; James ii. 13; iii. 17; 1 Pet. ii. 3; iii. 10.

Rom. iii. 25.—“Whom God hath set forth to be a propitiation through faith in his blood.”

“‘Propitiation,’ or, *mercy seat* (the same word as in Heb. ix. 5). If we would have mercy, it must be through Christ; out of Christ no mercy is to be had. We read in the old Law,—First, none might come into the Holy of holies, where the mercy-seat stood, but the High Priest; signifying, we have nothing to do with mercy, but through Christ our High Priest; secondly, the High Priest might not come near the mercy seat without blood (Lev. xvi. 14); to show that we have no right to mercy, but through the expiatory sacrifice of Christ’s blood; thirdly, the High Priest might not, upon pain of death, come near the mercy-seat without incense. (Lev. xvi. 13.) No mercy from God, without the incense of Christ’s intercession; so that, if we would have mercy, we must get a part in Christ. Mercy swims to us through Christ’s blood.”—*Watson.*

2 Sam. ix. 1.—“And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan’s sake?”

“David, after his victory over the Philistines, calls Ziba before him, and asks him, whether there were not yet any man left of the house of Saul, that he might do him a kindness for Jonathan’s sake; whereupon they presented unto him Mephibosheth, a poor, lame, impotent man, who no sooner sees the King but falls upon his face, and looks upon

himself as a dead dog, far below the King's favour. 'No matter,' says the King, 'fear not, for I will show thee kindness for Jonathan's sake,' &c. And thus, if there be any forlorn Joseph, that is fallen into the pit of despair, let him but cast up his eyes to the hills, from whence cometh his salvation, and God will show him mercy, for Jesus Christ's sake. If there be any lame, impotent Mephibosheth—any wounded spirit—any of the household of faith that is distressed,—God will inquire after them, and do them good, for Christ Jesus' sake."—*Spencer*.

Luke xviii. 13.—"God be merciful to me a sinner."

When the plague raged in London, in 1666, it became the practice to write upon the doors of all infected houses, "Lord, have mercy upon us." Were we to do so now, in every house where sin's plague has entered, where would the inscription not be found? Yet, no event has ever shown more, perhaps, how little judgments alone can soften the heart, than this fearful visitation. The records of profanity, during its ravages, are fearful in the extreme.

"Mercy hath but its name from misery, and is no other thing than to lay another's misery to heart."—*Binning*.

"The depths of our misery can never fall below the depths of mercy."—*Sibbs*.

"The plaster is as wide as the wound."—*Henry*.

IN ALL MERCIES think not so much of them, as of Christ's love that sweetens them. By some stroke or another, God will take away the mercy that is not improved.

GOD often bestows his richest mercies upon us, when we have been most sinning against Him, as if to manifest the more his grace. Thus Jacob was favoured with the vision of the ladder, after his deceit had made him an exile from his father's house,—the Israelites were fed with manna, in return for their ungrateful murmurings against the Lord; and at the very time that Aaron was framing the golden calf—in sinful compliance with a sinful people—a God of grace was conferring upon him the priesthood, and giving the commission to Moses in the Mount.

If the mercies of God be not loadstones to draw us to heaven, they will be millstones to sink us to perdition.

"THE MERCY of God is the first article of every man's creed ; but the different manner of understanding and applying it makes an essential, infinite difference in the characters of men, and constitutes either religion or atheism."—*Adam*.

"SO MANY are God's kindnesses to us, that, as drops of water, they run together ; and it is not until we are borne up by the multitude of them, as by streams in deep channels, that we recognise them as coming from Him."—*Beecher*.

"AS THE DEAD SEA drinks in the Jordan, and is never the sweeter, and the ocean all other rivers, and is never the fresher ; so we are apt to receive daily mercies from God, and yet remain insensible of them and unthankful for them."—*Bishop Reynolds*.

GOD'S CHARACTER, like the pure light of day, is one uniform and unbroken mass of light. But when we take the prism, and divide the rays, we are surprised with their variety and brilliance, and wonder how they should all thus harmoniously unite. By revelation we see how God's justice and mercy, his holiness and truth, are each distinct attributes of the godhead ; by redemption we behold, and wonder at, their gracious union.

THOMAS HOOKER.—When dying, one said to him, "Brother, you are going to receive the reward of your labours." He humbly replied, "Brother, I am going to receive *mercy*."

MINISTERS.—Ex. iii. 10—12 ; iv. 10—17 ; xxviii. ; xix. ; Lev. iv. 3, 13, 14 (the offering for the priest, the same as that for the whole congregation) ; Deut. xvii. 8—13 ; 1 Sam. ii. 35 ; Job xxxiii. 23 ; Ps. cxxxii. 16 ; Prov. xxv. 13 ; Isa. vi. ; xlix. 2—5 ; lii. 7, 11 ; liii. 1 ; lxi. 1—3 ; Jer. i. ; iii. 15 ; vi. 14, 27 ; x. 21 ; Ezek. ii. ; iii. 17—27 ; xxxiv. ; Joel ii. 17 ; Mal. ii. 7 ; Matt. ix. 38 ; x. ; xxiii. 3 ; xxviii. 18—20 ; John xxi. 15—17 ; Acts viii.

5—8; xvi. 17; Rom. xii. 6—8; 1 Cor. iv. 1—4; xvi. 8—11; 2 Cor. i. 4—6; ii. 14—17; iv. 1; v. 11; vi.; Eph. iv. 11, 12; vi. 18—20; 1 Thess. ii.; v. 12, 13; 1 Tim.; 2 Tim.; Titus i.; Heb. xiii. 17, 18; 1 Peter iv. 11; v. 1—3.

Unfaithful.—Isa. lvi. 10—12; Jer. vi. 14; x. 21; xxiii.; Ezek. xiii. 10—16, 22; xxxiii. 6—11; xxxiv.; John x. 5—13.

1 Tim. i. 2. "Unto Timothy, my own son in the faith : Grace, *mercy*, and peace."

It has been well observed that whilst St. Paul begins nearly all his Epistles with the salutation of "Grace be with you, and peace" (Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Philemon 3); he begins his Epistles to Timothy and Titus, the ministers of the Church, with "Grace, *mercy*, and peace." (1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4.) May we infer that ministers need especial mercy?

The work and character of, described,—

Ezra.—Ezra vii. 6—10; Nehemiah viii.

Levi.—Mal. ii. 5—7; Deut. xxxiii. 8—11.

Isaiah vi.; xl. 1—8; lii. 7—11; lviii. 1; lxi. 1—3.

Jeremiah i.; ix. 1; xv. 15—21; xx. 7—13.

Ezekiel i. to xxxiv.

John the Baptist.—Luke i. 13—17, 76—80; Matt. iii. 1—15; John v. 85.

Paul.—Acts ix. 15, 16; xvi. 17; xx. 17—38; xxvi. 18; Rom. i. 1; 1 Cor. i. 17—29; ii.; iii.; iv.; ix.; 2 Cor. i.; iii. 1—6; iv.; vi.; x.; xi.; xii.; xiii.; Eph. iii. 8; 1 Thess. ii.; 1 Tim. i. 12—16.

Barnabas.—Acts xi. 22—24.

Stephen.—Acts vi. 5.

Epaphroditus.—Phil. ii. 25—30.

Timothy.—Phil. ii. 19—23; 1 Cor. iv. 17; xvi. 10, 11.

Jesus.—Matt. i. 21; Luke i. 31—35; iv. 16—22; Mark i. 14, 15; xii. 87; John vii. 46; Acts x. 86—38.

Figures.—An Ambassador; Angels; Apostle; Evangelists; Fathers; Fishers of men; Lights; Messenger; Nurse; Overseer; Pastor; Prophet; Servant; Shepherd; Stars; Stewards; Teachers; Watchmen; Witness.

- like the *pole*, whose glory was to exhibit the Brazen Serpent. 1 Cor. iii. 5; 2 Cor. iv. 5, 7.
- *fountains*—ever flowing, so that the passer-by may always find a running stream, whenever he may come to draw. Mal. ii. 7; 2 Tim. iv. 2; Acts xxviii. 30, 31.
- *one standing by running water*. The argument pleaded by an Indian chief, more than a century ago, in inviting a missionary to settle in his tribe,—“Come and abide with us, and you shall be as one that stands by a running water, filling many vessels.” Isa. xxii. 20—25.

“*The good-news man*.”—The title given to missionaries in some once heathen countries.—(Prov. xxv. 13; Isa. lli. 7.)

A MINISTER who sees his principles clearly, and holds them firmly, is like an adult among children, or a physician among patients.

LUTHER used to say, there are three things required to make a minister,—prayer—meditation—and temptation.

CECIL.—“The spirit and manner of a minister often affects more than the matter.”

M'CHEYNE.—“Many are fond of ministers, who are not fond of Christ.”

BUNYAN well describes a faithful minister. In the House of the Interpreter Christian saw the picture of a very grave person hung up against the wall, and this was the fashion of it,—“It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head.”

BAXTER had probably as deep and solemn impressions of the vastness and responsibility of ministerial work as any man. In one of his works he says to ministers,—“O what a world of work you have to do. Had you but one ignorant man or woman to teach, what an arduous



task it would be, even though they should be willing to learn. But if they are as unwilling as they are ignorant, how much more difficult will it prove? But to have such a multitude of ignorant persons, as most of us have, what work will it find us! What a pitiful life it is to have to reason with them that have lost the use of reason, and to argue with them that neither understand themselves nor you. Oh, brethren, what a world of wickedness have we to contend against in one soul, and what a number of these souls!" And yet Baxter's own eminent success shows what encouragement is held out to the faithful, prayerful, zealous minister.

**REQUISITES** for ministerial efficiency. The Rev. J. T. NOTTIDGE, in one of his admirable letters, specifies three qualities, which, though in a minor sense, are very important helps to ministerial efficiency, and which every minister should seek to possess—self-possession—activity of intellect (or promptness of thought)—gentleness, and cheerfulness.

*Prayerfulness.*—"A ministry of prayer must be a ministry of power." "If you did not plough in the closet," it was said to a holy man of God, "you would not reap in the pulpit." Cf. Ps. cix. 4,—“For my love they are my adversaries: but I give myself unto prayer.” Heb. But I pray—i.e., I am all over prayer—always ready for prayer—at all seasons—one who prays without ceasing. This must be the character of a successful minister.

*Independence of character.*—"The best clock in the world will be spoiled if you are always moving the hands backward and forward, and altering it, in order to keep time with a variety of other clocks; a minister, who shapes and accommodates his sentiments and discourses to the tastes and humours of other people, will never be happy, respected, or useful."

*Tenderness*, the result of a *devotional, loving spirit*.—"To affect feeling is nauseous, and soon detected; but to feel, is the readiest way to the heart of others."—(*Cecil*.)

With this, the experience of all real, successful ministers agree. "We may talk," says NETTLETON, "of the best means of doing good, but, after all, the greatest difficulty lies in doing it in a proper spirit. 'Speaking the truth in love,' 'in meekness, instructing those that oppose themselves,' with 'the meekness and gentleness of Christ.' I have known anxious sinners drop the subject of religion in consequence of a preacher addressing them in an angry tone." "I never was fit," says PAYSON, "to say a word to a sinner except when I had a broken heart myself, when I was subdued and melted into tenderness, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity." See the lives of H. Martyn, M'Cheyne, Hewitson, and many others for the touching exhibition of this "gentleness" which maketh "great." (Psa. xviii. 35.)

*Faithfulness.*—"Our first concern must be to be plain and studiously faithful in our exhibition of truth. Unfaithfulness is to undo our own souls as well as our people's."—(*Bridges.*)—Silence is treachery. "It is probable that many who are called Gospel ministers are more chargeable with concealing truths than affirming direct error; with neglecting some part of their duty, than actually committing crimes; with not properly building the house, than wilfully pulling it down."—*Dr. Witherspoon.*

*Aiming at conversions.*—"If souls are not saved, whatever other designs are accomplished, the great purpose of the ministry is defeated."

REV. J. A. JAMES.—"This," says he, "I have made the great end of my ministry, and I have had my reward."

REV. R. KNILL.—His speciality as a preacher seems to have been the directness of his aim at the conversion of souls; and, besides multitudinous instances of individual success, it is noted in his life (by Mr. Birrel) that "there

was reason to believe he had been the instrument of converting 100 persons who, in one way or another, became preachers of the Gospel."

DR. BACCHUS, of America, used to give this singular advice to students, that in their ministration they should give especial attention to the young under twenty, and the aged above sixty. Upon this plan he had himself acted, and his ministry had been eminently blessed.

It was said of

REV. J. H. FORSYTH.—"He did what thousands do, but he did it not as one in a thousand does."

WHITFIELD.—So close was his communion with God before preaching, that it was said he used to come down to the people "as if there was a rainbow about his head."

REV. J. H. STEWART.—"He was a precious box of ointment in a wounding world."

MOTHERS.—Gen. iii. 20; Exod. xx. 12; Lev. xix. 3; Ps. cxliii. 9; Prov. i. 8, 9; x. 1; xv. 20; xix. 26; xxiii. 22; xxx. 11; Isa. xlix. 15, 23; lxvi. 13; Ezek. xvi. 44; Matt. x. 35; xii. 46—50; xiv. 8, 11; xx. 20; Mark x. 30; Luke ii. 51; vii. 12; John ii. 1; Acts xii. 12; Gal. iv. 26 (cf. Rev. xvii. 3—5); Eph. vi. 1—3.

"The mother's heart is the child's school-room."—*Beecher.*

SOME TIME ago, several students, who were preparing for the ministry, were conversing about the influence of pious mothers upon their children; and on investigating their own histories, it was found that out of 120 present, upwards of 100 had been thus blessed by God.

NAPOLÉON.—When he once asked Madame Campan "What is the great want of the French nation?" her reply was comprised in one word,—"*Mothers.*"

"TELL the MOTHERS to trust in God," was the dying

charge of one who had herself been "a mother in Israel," and had trained up a family in the service of the Redeemer.

A Wesleyan Sunday-school Teacher, speaking one day to his children upon the depravity of the human heart, asked his children if they knew any one who was always good: one of the class, prompted by simple and child-like affection, instantly replied, "Yes, Sir, I know one,—my mother."

The BISHOP of CALCUTTA (Dr. Wilson) mentions in his account of his interviews with Bellingham, the famous assassin, that nothing he could say appeared to make any impression, until he spoke of his mother; and then the prisoner burst into a flood of tears.

ABBOT, in his *Mother at Home*, relates a story of a gentleman in America, who was going to a seaman's Meeting in a mariner's chapel. Seeing a weatherbeaten sailor at the door of a boarding-house, puffing a cigar, and with arms folded, he walked up to him, and said, "Well, my friend, will you go with us to the Meeting?" "No," said the sailor bluntly. The gentleman, who from the appearance of the man was prepared for a repulse, mildly replied, "You look, my friend, as if you had seen hard days; have you a mother?" The sailor raised his head, looked earnestly in the gentleman's face, and made no reply. The gentleman, however, continued, "Suppose your mother were here now, what advice would she give you?" The tears rushed for a moment into the sailor's eyes; he tried in vain to conceal them; hastily brushing them away with the back of his rough hand, he rose and said, with a voice almost inarticulate with emotion, "I'll go to the Meeting." He crossed the street, entered the chapel-door, and took his seat with the assembled congregation.

A MOTHER'S PRAYERS HEARD.—During the last illness of a pious mother, when she was near death, her only remaining child, the subject of many agonizing and

believing prayers, who had been roving on the sea, returned to pay his parent a visit.

After a very affecting meeting, "You are near port, mother," said the hardy-looking sailor, "and I hope you will have an abundant entrance." "Yes, my child, the fair haven is in sight, and soon, very soon, I shall be landed

' On that peaceful shore,  
Where pilgrims meet to part no more.' "

"You have weathered many a storm in your passage, mother; but now God is dealing very graciously with you by causing the winds to cease, and by giving you a calm at the end of your voyage."

"God has always dealt graciously with me, my son, but this last expression of his kindness, in permitting me to see you before I die, is so unexpected that it is like a miracle wrought in answer to prayer."

"Oh, mother!" replied the sailor, weeping as he spoke, "your prayers have been the means of my salvation, and I am thankful that your life has been spared till I could tell you of it."

She listened with devout composure to the account of his conversion, and at last, taking his hand, she pressed it to her dying lips and said, "Yes, thou art a faithful God, and as it has pleased thee to bring back my long-lost child and adopt him into thy family, I will say, 'Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.'"—*Cheever*.

**PIOUS MOTHERS.**—What a long and interesting list would the records of the Church present!

*The Mothers of Scripture.*—Sarah; Rebekah; Jochebed; mother of Samson; Hannah; the Shunammite; Elizabeth; Mary, mother of Jesus; Mary, mother of John Mark, Lois, and Eunice, &c.

*The Mothers of the Early Church.*—**MONICA**, the eminent mother of Augustine. Never did mother struggle

more earnestly than she. From her son's nineteenth to the twenty-eighth year of his age, while he was rolling in the filth of sin, did she, in vigorous hope, persist in earnest prayer. In his twenty-ninth year we find her still praying; he left her and went to Rome; bitterly she felt the separation, yet she returned to her former employment of prayer. From Rome he went to Milan, and there we find the praying mother again. At length the long looked for—prayed for—time arrived. The teaching of Ambrose was blessed to her son's conversion, and the mother's happiness was completed. Her example still cries, "Christian mothers, continue in prayer."

**NONNA.**—Gregory of Nazianzen, ascribed his conversion to his sainted mother, as also his brother Cæsarias, and their sister Gorgoniá, who besides was instrumental in converting her husband, and training her children and her nephews in the ways of piety.

**THEODORET, BASIL the Great, EMMILIA, CHRYSOSTOM,** and many others, were proofs of the power of a mother's prayers.

*The mothers of later times.*—Bishop **HALL, SCHWARTZ**, (dedicated from infancy by his mother on her death-bed to the service of Christ,) **PHILIP HENRY** and his son **MATTHEW, HOOKER, ZINZENDORF, PRESIDENT EDWARDS, Dr. DWIGHT, PAYSON, DODDRIDGE, WESLEY, FELIX NEFF, LEGH RICHMOND,** and the Missionaries **KNILL, MOFFATT, &c.**, all had pious mothers.

**JOHN NEWTON** learned to pray at his mother's knees. She was taken to heaven before he was eight years old. At sea, in the midst of many dangers, his agonizing prayer was often, "My mother's God, the God of mercy, have mercy on me." The prayer was heard, and he became "a burning and a shining light." Through him **Scott** the commentator was led to Christ, and **Wilberforce**, the champion of African freedom, and the author of that "Practical View of Christianity" which brought **Legh Richmond** into the ministry of Christ. An encouraging lesson to mothers to persevere;

for nearly twenty years the seed lay apparently dead in Newton's heart, but then it sprang up and bore fruit sixty, yea, an hundred fold.

CECIL, when he had adopted infidel sentiments in his youth, and thought himself proud of his arguments, said, long afterwards, "There was one argument I could never get over,—the influence and life of a holy mother."

MURMURING.—Ex. v. 22, 23; xiv. 11, 12; xvi. 7; xvii. 2, 3; Num. xiv. 1—12; xvi. 3; xvii. 5; xxi. 5; Prov. xix. 3; Job. iii.; Isa. xxix. 24; Jer. xx. 14—18; Lam. iii. 39; Jonah iv. 8, 9; Mal. iii. 14; Matt. xx. 11; Mark xiv. 5; Luke v. 30; xv. 2, 29, 30; xix. 7; John vi. 41—43, 60—69; vii. 32; Acts vi. 1; Rom. ix. 20; 1 Cor. x. 10; Phil. ii. 14; James v. 9; Jude 16.

"Heartless complaints which end in nothing, are among our greatest sins."—*J. H. Evans.*

"CHRIST is never more 'wounded in the house of his friends,' than when they murmur; nothing seemed so much to overcome his forbearance with the Israelites."—*Lady Powerscourt.*

"THE MURMURER reminds us of the creaking wheel that wants oil; it may still go on its accustomed round, but with a jarring discord.

WE ARE too apt to bite the rod that hurts us, and not mind the hand that sent it.

"CONSIDER that murmuring is a mercy-embittering sin, a mercy-souring sin. As the sweetest things put into a sour vessel sours them, or put into a bitter vessel embitters them; so murmuring puts gall and wormwood into every cup of mercy that God gives into our hands. The murmurer writes 'Marah,' that is bitterness, upon all his mercies, and he reads and tastes bitterness in them all. As 'to the hungry soul every bitter thing is sweet,' so to the murmuring soul every sweet thing is bitter."—*Brook's Mute Christian.*

"I MOURN BUT DO NOT MURMUR," was the chastened

expression of a Christian lady in the midst of deep distress and painful bereavement.

**PUNISHMENT OF.**—It is calculated that not less than one million of the children of Israel died in the wilderness by God's judgment for their murmurings ; and this only in forty years !

**NATIVITY OF CHRIST.**—Isa. vii. 14 ; ix. 7 ; Micah v. 2 ; Luke ii. 1—14 ; Gal. iv. 4.

Ps. lxxxv. 10.—“ Mercy and truth are met together, and righteousness and peace have kissed each other.”

*The first great Christmas meeting.* How many festive meetings are there at the festive time of Christmas ; this was the first. It was a meeting (1) *arranged and settled* long before it took place. Our meetings are often casual, or if arranged, are often interrupted, but not so *this*—predetermined in the eternal counsels of the unchanging God. It was a meeting (2) *after long and painful separation*. “ Mercy and peace, &c.” These divine perfections had met in harmony in paradise, but when man fell the union was broken. Each took their separate path apart. But around the manger cradle of Bethlehem there was a meeting (3) *of happy harmony and sweet reunion*,—the breach was healed, and all met in delightful and abiding fellowship. Then did truth “ spring out of the earth ” (John xiv. 6), and “ righteousness looked down from heaven,” as if missing some bright jewel it had lost ; or rather, as if looking down in wonder that now, after long and earnest search, the “ pearl of great price ” was found. “ Righteousness looked down,” yea, righteousness itself *came down*.

The birth of Christ displays :—

1. *The truth of God's Word.*—It was prophesied that He should be born of woman, Gen. iii. 15 ; Isa. vii. 14 ; of the family of Abraham, Gen. xxii. 18 ; John viii. 56 ; of the tribe of Judah, Gen. xlix. 10 ; of the royal house of David, Psa. cxxxii. 11 ; at Bethlehem Ephrathah, Mic. v. 2.

Bethlehem, *i.e.*, the house of bread ; Ephrathah, *i.e.*, fruitful. Thus was Bethlehem honoured—little but fruitful



—from the little village came forth He who should be “ruler.” In its manger was born “the infant of days,” “whose goings forth have been from of old, from everlasting,” “the root and offspring of David.”

2. *The Working of God's providence.*—Making the pride of Augustus the means of bringing Joseph and Mary sixty miles (from Nazareth to Bethlehem), just before the birth of Christ, and so unwittingly helping to fulfil God's prophecy. Luke ii. 1—6.

3. *The condescension of God's love.*—That Christ should take upon Him our nature, John i. 14; be born of a poor woman, 2 Cor. viii. 9; be laid in a manger, Luke ii. 7; be announced to poor shepherds, Luke ii. 10, 11; and be persecuted even in infancy, Matt. ii. 13.

Oh let us love Him, who hath so freely and wondrously loved us!

“By how much the lower He was made for me, by so much the dearer may He be to me.”—*Bernard.*

NATAL.—The colony of Natal was discovered 360 years ago, and was so named because the Portuguese navigators first saw it on Christmas-day, 1499. The change which has taken place, and is taking place, through the influence of Christianity, would form a profitable Christmas theme for meditation.

SIR MATTHEW HALE died on Christmas-day, having had a remarkable presentiment a month before of it, and having told his servants on November 25 that he should die in just a month, and so it proved. He was one of the most eminent judges England has ever known. He began his career by giving sixteen hours a day to study, and, notwithstanding all his numerous occupations, always maintained the sanctity of the Sabbath most inviolably.

THE REV. JAMES HERVEY died on Christmas-day Dec. 25, 1758. When dying he thanked the physicians for their visits, and with great solemnity and sweetness in

his countenance exclaimed, "Lord, now lettest thou thy servant depart in peace according to thy most holy and comfortable word, for mine eyes have seen thy precious salvation. Here, doctor, is my cordial ! what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ ! This, this, now supports me." About three o'clock he said, "The great conflict is over—now all is done ;" after which he scarcely spake any other word intelligibly, except twice or thrice "*Precious salvation !*" and then leaning his head against the side of his chair, he shut his eyes and sang his Christmas carol before the Throne.

### NEGLECT.

Heb. ii. 3. "How shall we escape if we neglect so great salvation ?"

"*Neglect* is enough to ruin a man. A man who is in business need not commit forgery or robbery to ruin himself; he has only to *neglect* his business, and his ruin is certain. A man who is lying on a bed of sickness need not cut his throat to destroy himself; he has only to *neglect* the means of restoration, and he will be ruined. A man floating in a skiff above Niagara need not move an oar, or make an effort to destroy himself; he has only to *neglect* using the oar at the proper time, and he will certainly be carried over the cataract. Most of the calamities of life are caused by simple *neglect*. Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer that, *because* he is not a murderer, his farm will produce a harvest; or that, *because* he is not an adulterer, therefore his merchandise will take care of itself."—*Barnes*.

**THE LIFE PRESERVER.**—"Commencing a long journey upon one of our western lakes and rivers, I took the precaution to provide myself with a life preserver of the best construction. This was always my practice in travelling. My custom was, every night before retiring to sleep, to

examine it, and see that it was where I could place my hand upon it in an instant.

"Soon after entering the Mississippi river, we were not a little agitated by an accident which befel the boat. The night was dark and tempestuous, and the 'father of waters' angry and frightful. The passengers sprang from their berths, and rushed together into the main saloon. The accident proved to be of small consequence, and the alarm very soon subsided.

"Returning to my state room, I fell into a sort of waking dream. I thought I was on one of our inland seas in a violent tempest. Our vessel, dismasted and disabled, was rapidly driving on a lee shore. The passengers were evidently making ready for the last struggle. And I observed, for the first time, that some seemed perfectly calm and composed. On looking again, I saw that they were provided with life preservers, which they had already attached to their persons; and, feeling the utmost confidence in this means of preservation, they were quietly waiting the issue.

"But how shall I describe the terror and dismay of the other passengers, as they passed to and fro before my eyes!

" 'What a fool I was,' said one, 'that I did not buy a life preserver before I left home; *I always meant to do it*; they were exposed for sale right before my eyes every day. My friends entreated me to procure one, and I promised that I would. I thought I could obtain one at any time; but *I put it off, and now it is too late.*'

" 'I did not believe that there was any danger,' said another. 'I have passed over these lakes many times, and never saw such a storm before; so *I concluded to run the risk again.*'

"Another I observed hastening to his trunk, and returning instantly with the case of a life preserver in his hand, but an expression of blank despair on his countenance. The article had once been good; but *he had not taken care of it*. He had thrown it loosely amongst his

effects, and it had been punctured by a pin. It was now a mockery of his woe. He tried to mend it, but this was impossible. There was no time for this.

"Another produced with great joy what seemed to be an excellent life preserver; but when he proceeded to adjust it, he found that he had been cheated. *It was a counterfeit article.* He did not procure it at the right place. It would retain its shape and buoyancy for a while, and for a few moments in smooth water; but would not bear the pressure of a man's whole weight. He had never examined it before, and now, in the hour of need, found it utterly worthless.

"At length my eye was arrested by a young man who had been notorious throughout the voyage for his gaiety and frivolity. On one occasion, during a pleasant day, he had made sport of those who had wisely prepared for the time of peril. And now I saw him addressing a gentleman whom he had previously ridiculed, inquiring whether his life preserver could not save them both. 'No,' was the answer; '*it was only made for one.*'

"Reader, there is a hope which is as an anchor of the soul, sure and steadfast; the time is coming when you will certainly need it. Life may now be like a smooth and sunny sea; but very soon you will be amid 'the swellings of Jordan.' Be sure you get this certain hope. Be careful that your hope is of the right kind; examine it well. '*Christ in you,*' says St. Paul, 'is the hope of glory.' Is this your hope? Take care of it; keep it with all diligence, and it will stand you in good stead in the time of danger; for He who rules the waves and waters saith, 'Fear not.' 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' Isa. xliii. 2."—*Abridged from an American Tract.*

NEW YEAR.—Gen. xxvi. 12; xlvii. 8, 9; Exod. xii. 2; xiii. 3, 4; Lev. xvi. 34; Deut. xi. 12; 1 Sam. vii. 12; xx. 6; Job xvi. 22; xxxii. 7; Ps. lxxv. 11;

lxxvii. 5—11; xc.; cii. 24—27; Eccles. xii. 1; Matt. vi. 33; Luke xiii. 8; Acts xi. 26.

Exod. xl. 2, 17. "On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation."

A divinely-appointed example of beginning a new year well. So in Hezekiah's days they began to sanctify the temple at the same time. 2 Chron. xxix. 17. Can we begin the year better than by thus honouring God in His temple openly, and sanctifying anew the altar in our tents?

Lev. xxiii. 23, 24. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation."

The first day of the Jewish *civil* year, the memorial, as it was thought, of the creation of the world. The blowing of trumpets was an appropriate act, designed (1) to remind them of the trumpet of Mount Sinai, when the law was given, which we may set before us at the beginning of the new year; or (2), to call the Jews, by an emblem, to shake off their spiritual drowsiness, to search their ways and amend them, and to prepare for the Day of Atonement, which followed nine days afterwards.

**TWO STATESMEN.**—Contrast the experience of two statesmen, each eminent in their way, but differing in their principles. Lord DUNDAS, when one wished that great statesman a happy new year, replied, "It had need be happier than the last, for I never knew one happy day in it." The testimony of WILBERFORCE, the year before his death, was, "This last year has been the happiest of my life." Ps. xxxvii. 37.

ROMAINE's wish for his people was, one new-year's day, "God grant that this may be a year *famous for believing*."

A. L. NEWTON.—"The character of God is my grand

subject this year. I have got it in fifty-two points, with six texts on each ; and it is such a rock to rest upon,—to see what God is, and that He really is.”

Mr. **HARDCASTLE** (once a noble-minded merchant, and long the Treasurer of the London Missionary Society).—“When he was dying, it was one of his memorable sayings, ‘My last act of faith I wish to be, to take the blood of Jesus, as the High Priest did, when he entered behind the Vail ; and when I have passed the Vail, I would appear with it before the Throne.’ So, in making the transit from one year to another, this is our most appropriate exercise. We see much sin in the retrospect ; we see many a broken purpose, many a misspent hour, many a rash and unadvised word ; we see much pride, and anger, and worldliness, and unbelief ; we see a long tract of inconsistency. There is nothing for us but the great atonement. With that atonement let us, like believing Israel, end and begin anew. Bearing its precious blood, let us pass within the vail of a solemn and eventful future. Let a visit to the Fountain be the last act of the closing year, and let a new year still find us there.”—*Dr. James Hamilton.*

### NOVELS.

As a general rule, novels weaken the passive emotions, without strengthening the active principle.

**LORD BYRON**’s works, it may be, have their sublimities ; *so has Vesuvius* ; but those who venture, Pliny-like, must expect Pliny’s fate.

**GOLDSMITH**, who had himself written a novel, in writing to his brother, respecting the education of his son, gave his opinion of such works in this strong language,—“Above all things never let your son touch a novel or romance.”

**SIR WALTER SCOTT**.—Very striking and touching were the last scenes of his life, when he called for a book to be read to him, and being asked what book he

wished, replied, "There is but *one Book*," and asked for the Bible.

**NOVELTY.**—"The mass of men are fond of novelty in matters of recreation; in fashions of furniture, dress, scenery, sports, or amusements, &c.; but in respect of their course of life, they are wedded to their established customs and usages, even when they have nothing but custom to recommend them."—*Archbishop Whately*.—[Thus copying the example of nature in a tree, of which the main part—the trunk—remains unchanged, but the leaves and flowers are mutable and perishing.]

A DESIRE to say something which no man ever said, makes people say things which no man ever ought to say.

WHAT WE WANT in religion is not new *light*, but new *sight*; not new paths, but new zeal to walk in old paths.

**OBEDIENCE.**—Exod. v. 2; xxiii. 20, 21; Deut. v. 27—33; xxviii.; Josh. v. 6; 1 Sam. xv. 22; 1 Kings xiii.; Ps. cxix. 4—6, 32, 106, 112; Prov. xxviii. 9; Eccl. xii. 13; Isa. xlviii. 18; Jer. vii. 23, 24; xi. 3—5; xxvi. 13; xxxv.; xxxviii. 20; Ezek. xxxvi. 27; Dan. ix. 10; Matt. vii. 21, 24; xii. 50; xxviii. 20; Luke vi. 46; xi. 27, 28; John viii. 51; xiii. 17; xiv. 15, 21; Rom. ii. 6—10; x. 16, 17; 2 Cor. x. 5; Jas. iv. 17; 1 Pet. i. 2, 14, 15, 22; 1 John ii. 3—6; iii. 22; v. 2, 3; Rev. xxii. 14.

— should be

*From the heart.*—Ps. xl. 8, spoken of Christ (Cf. the two tables of the law in the ark), but true of all believers; Deut. xi. 13—15; 1 Sam. vii. 3; Ps. cxix. 35; John iv. 34; Rom. i. 9; vi. 16—19; vii. 22—25. Hence Matt. v. 20.

"*The obedience of faith.*"—Rom. xvi. 26; Acts vi. 7;

Heb. xi. 6 ; Luke xvii. 12—16. "Go show yourselves unto the priests," *i.e.*, before they were cleansed.

Matt. xii. 13.—"Stretch forth thine hand." What, when it was withered ! Yes ; obedience says, "Trust, when you cannot trace."

"*Quicquid decorum est ex fide proficiscitur.*"—*Aug.* "A crab-tree may bear fruit fair to the eye, but it is sour, because it doth not come from a good root. A moral person may give God outward obedience, and to the eyes of others it seems glorious ; but this obedience is sour, because it comes not from the sweet and pleasant root of faith. A child of God gives Him the obedience of faith, and that meliorates and sweetens his services, and makes them come off with a better relish. Heb. xi. 4, '*By faith Abel offered a better sacrifice than Cain.*'"—*Watson.*

*Cheerful.*—Ps. xviii. 44 ; c. 2, 3 ; cxix. 32, 35, 60, 143 ; Isa. i. 19, 20.

"As when a general commands his army to march, if then the soldiers should stand upon terms, and refuse to go, except they have better clothes, their pay in hand, or the like, and then they will march ; this would not show them an obedient, disciplined army ; but if, at the reading of their orders, they presently break up their quarters and set forth, though it be midnight when the command come, and they without money, clothes on their backs, leaving the whole care of themselves for these things to their general, and they only attend how they may best fulfil his commands, these may be said to march in obedience."—*Salter.*

*Universal.*—Deut. xxviii. 14 ; Ps. cxix. 6, 34, 128. So mark the characters of Caleb and Joshua, Num. xiv. 24 ; xxxii. 12. David, Acts xiii. 22. Zacharias and Elizabeth, Luke i. 6. Cornelius, Acts x. 33.

"A soul sincerely obedient, will not pick and choose what commands to obey, and what to reject, as hypocrites do. An obedient soul is like a crystal glass with a light in the midst, which shines forth through every part thereof. A man sincerely obedient lays such a charge upon his whole man, as Mary, the mother of Christ, did upon all the servants at the feast. (John ii. 5.) 'Whatever he saith unto you,



do it.' Eyes, ears, hand, heart, lips, legs, body, and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it."—*Brooks*.

*Uniform*.—Ps. xlv. 17—19; cvi. 3; cxix. 112; Luke xxiii. 56; Phil. ii. 12. Cf. Job xxvii. 10 (the hypocrite's service).

"To obey God in some things of religion, and not in others, shows an unsound heart; like *Esau* who obeyed his father in bringing him venison, but not in a greater matter, viz., the choice of his wife. Childlike obedience moves towards every command of God, as the needle points that way which the loadstone draws. If God calls to duties which are cross to flesh and blood; if we are children, we obey our father."—*Watson*.

**OBSCURE DISCIPLES**.—Judges vii. 13, 14 (cf. v. 7); Ps. viii. 2; cxix. 141; Prov. xix. 1; Isa. xxii. 24; lx. 22; Zeph. iii. 12; Matt. xi. 25, 26; xiii. 31—33; Luke vi. 20; Acts iv. 13; 1 Cor. i. 26—31; 2 Cor. iv. 7; x. 7.

Ps. lxxxiii. 3. "Thy hidden ones."

1. The *safety* of God's people. We often hide to preserve, Matt. xiii. 44 (where the aim is not to conceal, but to secure). Thus Noah was hid in the ark, and the waters of destruction could not reach him; and thus the promise, Ps. xxxii. 5; xxxi. 20; and the charge, Isa. xxvi. 20.

2. Their *concealment*. This is not absolute, but has various degrees and different causes. It is true of our spiritual life, Col. iii. 3; Rev. ii. 17, and true of its outward manifestation. Some are concealed by persecution; some by slander; some by disposition; some by infirmity. Yet all are known to God,—“The Lord knoweth them that are his.” 2 Tim. ii. 19.

How many true heroes and saints do we meet with in Scripture, of whom we have no record but their noble deeds; as, e.g.,

Jael, Judges v. 24; Gideon, Judges vi. 15, 16. The widow of Zarepath, 1 Kings xvii. 9—16. Obadiah, 1 Kings xviii. 3, 4, 12, 13. The seven thousand hidden ones,

1 Kings xix. 18. The little maid, 2 Kings v. 2—4. The poor wise man, Eccl. ix. 14—16. Many eminent examples of faith and devotion in our Lord's ministry:—The leper, Matt. viii. 1. The woman who said, "If I may but touch his garments, I shall be whole," Matt. ix. 21. Lazarus, the beggar, Luke xvi. 20. The "daughters of Jerusalem," Luke xxiii. 27, 28. His own apostles, &c. Saints of the early Church, Rom. xvi. "Antipas, the faithful martyr," Rev. ii. 13. The "few names" in Sardis, Rev. iii. 4.

EXCUSES often made by obscure disciples, why they don't do more for Christ:—

1. "*I live in retirement*, and am little known." Well, your Lord loved retirement, "who went about doing good." Retired Christians have fewer hindrances to communion with God and the cultivation of a heavenly mind. Cecil used to say, "Solitude is my great ordinance."

2. "I am so obscure; *people do not much regard what I say or do*." But that depends upon your character. If you walk with God in holy love and zeal, you will have the power of holiness, and your influence will speak a language that cannot be gainsayed.

3. "*I am no scholar*." Never mind; if you know the two great truths,—that you are a great sinner, and Christ a great Saviour,—this is knowing more than millions.

4. "I am very poor, and *cannot give much*." So was the widow, who was richer than many rich. Isa. lv. 8; 2 Cor. viii. 12.

BROTHER MARTIN.—In the Reformation records we read of Brother Martin, a poor monk of Basle, who relied for salvation upon Jesus only, before Luther roused the sleeping Church. Having written his Confession, he placed it in a wooden box, and hid it in a hole in the wall of his cell, where it was never found till last century.

OBSERVATION.—"Eyes and no Eyes." (See an

excellent story in Miss Edgeworth's "Evenings at Home.")

"FOOLS learn nothing from wise men, but wise men learn much from fools."

THE BLANK BOOK.—"A great and enlightened statesman being asked by a young gentleman, what treatise on the art of government he could recommend as the best, he replied, '*A book of white paper*. Take such a book, journey with it through the world, carefully attend to every matter, whether political or not, which appears to you remarkable, note it for the information of yourself and others, and in this way you will make an excellent work, from which you will learn much.' The sagacious man, it appeared, preferred experience and observation to all other books, and why should I not entertain the same opinion on spiritual matters?"—*Gotthold's Emblems*.

(See under "Hearing" and "Providence" how Philip Henry and Dr. Doddridge followed out this plan.)

OLD AGE.—Lev. xix. 32; 1 Sam. ii. 31; Ps. lxxi. (Psalm for the aged); xc. 10; xcii. 14; cxlviii. 12; Prov. xvi. 31; xvii. 6; xx. 29; xxiii. 22; Eccles. xii.; Isa. xlv. 4; lxx. 20; Joel ii. 28; 1 Tim. v. 1, 2; Tit. ii. 2.

Gen. xlvii. 8.—"How old art thou?"

A question once put by a Persian Emperor to an old man, whose hairs were white with the snows of many winters. "Just about four years," was the answer, the old man counting only the years since his *spiritual* birth.

Num. viii. 25, 26.

The Levites were to cease working after fifty (Marg., to "return from the warfare of the service") yet they were not discharged from all service as useless and wholly disabled, but rather were to be of use in helping and directing their younger brethren, and supplying with their experience what they could no longer render with their hands.

Rev. iii. 20.—"Behold, I stand at the door and

knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"*Sup*"—the last meal—mercy and grace provided to the aged. Some are called, and many are eminently enriched with grace in the evening of life.

"Naturally improves the understanding more than it does the affections or the will."

POLYCARP.—"Eighty-and-six years," was his well-known answer, when required to deny the truth, "have I served my Saviour, and He hath never done me any harm, and shall I deny him now?"

Contrast Wolsey's lamentation: "Had I served my God as well as I have served my King, He would not have left me now." (Is. iii. 10, 11.)

JOHN ELIOT (the Apostle to the Indians), on the day of his death, in his eightieth year, was found teaching the Indian Alphabet to a child by his bedside. "Why not rest from your labours now?" said one. "I have prayed to God," was the answer, "to render me useful in my sphere, and now that I can no longer preach, He leaves me strength to teach this poor child." (Ps. xcii. 14.)

WILBERFORCE once remarked: "I can scarcely understand why my life is spared so long, except it be to show that a man can be as happy without a fortune as with one." And soon after, when his only surviving daughter died, he writes, "I have often heard, that sailors on a voyage will drink, 'Friends astern!' till they are half way over, then 'Friends ahead!' With me it has been 'Friends ahead!' this long time."

JOHN SHORT.—Mr. Flavel, the well-known Puritan, was one day preaching upon 1 Cor. xvi. 22, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." The discourse was unusually solemn, particularly the explanation of the words, "*Anathema Maran-atha*"—"cursed with a curse, cursed of God with a bitter and grievous curse." At the conclusion of

the service, when Mr. Flavel rose to pronounce the benediction, he paused, and said, "How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is '*Anathema Maran-atha?*'" In the congregation was a lad named Luke Short, then about fifteen years old, who shortly after sailed to America, where he passed the rest of his life. Mr. Short's life was lengthened much beyond the usual term. When an hundred years old he had sufficient strength to work on his farm, and his mental faculties were very little impaired;—but hitherto he had lived a sinner. One day, as he sat in his field, he thought upon his past life. Recurring to the events of his youth, Mr. Flavel's discourse came to his mind—the preacher's solemn warning, and the important truth he delivered. God's Spirit strove with the aged sinner, conviction was followed by repentance, and he became one who loved the Lord Jesus Christ in sincerity and truth.

Eighty-five years passed after the seed was sown before it sprang up and brought forth fruit. Let ministers take encouragement: "In due season ye shall reap, if ye faint not."

**THE WRONG SIDE OF FIFTY.**—Mr. Venn, in one of his excursions to preach for the Countess of Huntingdon, while riding on the road, fell into company with a person who had the appearance of a clergyman. After riding together for some time, conversing on different subjects, the stranger, looking in his face, said, "Sir, I think you are on the wrong side of fifty?" "On the wrong side of fifty!" answered Mr. Venn; "No, Sir, I am on the right side of fifty." "Surely," the clergyman replied, "you must be turned fifty?" "Yes, Sir," added Mr. Venn, "but I am on the right side of fifty, for every year I live I am nearer my crown of glory."

**A CHRISTIAN SIX MONTHS OLD.**—In the revival in Ireland in 1853, an aged convert in Achill, a poor man, 104 years old, walked ten miles to make a public profession of his faith, at a confirmation held by the Protestant

Bishop of Tuam. Mr. E. had a most interesting conversation with this aged man. He said, "I lived one hundred and three years and six months in total darkness, knowing nothing of the way to heaven—blind and ignorant." "And now," said Mr. E., "what is your hope?" "My hope, Sir, is in the Lamb of God, who taketh away the sins of the world. Oh! to think that I should have gone on one hundred and three years and six months caring not for my soul, and then that this blessed truth should have burst upon me! How can I praise Him enough for his wondrous love towards such a poor old sinner!"

HEROD.—What a miserable picture does he present when slaying all the poor infants at Bethlehem! An aged sinner of seventy so alarmed at hearing of a child not two years old!

OMNISCIENCE DIVINE.—Gen. xvi. 13; Lev. xix. 14; 1 Sam. ii. 3; xvi. 7; 1 Kings viii. 39; 1 Chron. xxviii. 9; Job x. 4; xxviii. 10, 24; xlii. 2; Ps. xi. 4; lxxiii. 11; cxxxix.; Prov. v. 21; xv. 3, 11; Jer. xvii. 10; xxxii. 19; Amos ix. 9; Acts i. 24; xv. 18; Heb. iv. 13.

— of *good* men and actions.—Gen. xx. 6; Exod. iii. 7; Judges xi. 11; 1 Kings xiv. 13; 2 Chron. xvi. 9; Psa. xvii. 3; xxxiv. 15; xxxviii. 9; lvi. 8; Jer. xii. 3; xxiv. 6; Matt. vi. 4, 6; John xxi. 17; Acts xv. 8; 2 Tim. ii. 19; 1 John iii. 20.

— of the *evil*.—Job xxii. 13, 14; xxxiv. 21, 22; Ps. x. 11—14; xlii. 20, 21; xciv. 7—11; Isa. xxix. 15, 16; Jer. vii. 8—11; xvi. 17; xxiii. 23, 24; Ezek. viii. 5—12; Amos v. 12; ix. 2—4, 8; Obad. 3—5; Matt. xxii. 11; John ii. 23—25.

Figures.—*Light*, 1 John i. 5 (all pervading);—*Flame of fire*, Rev. i. 14 (penetrating and searching);—*Sceptre full of eyes*, the Egyptian representation of the deity;—the *stone* laid before Joshua with *seven eyes*, Zech. iii. 9;—the *Lamb* with seven horns and seven eyes, Rev. v. 6.

How often do we trace God's omniscience exemplified in the detection of sin which the sinner thought concealed, the approbation of modest virtue, and the notice of secret sorrow.

Take a few examples from Scripture,—

#### THE EVIL.

*Adam*.—"Where art thou?" (Gen. iii. 9.) What a question was that, which reached the sinner in his hiding-place!

*Cain*.—"Where is Abel thy brother?" (Gen. iv. 9.) The cry of blood went up to heaven.

*Joseph's brethren*.—"God hath found out the iniquities of thy servants." (Gen. xlv. 16.) Yes; though twenty-two years had passed.

*Achan*.—(Josh. vii.) The tribe—the family—the household—the man—the tent—the place in the tent—there was the accursed treasure. God knew it all the while.

*Gehazi*.—"Went not mine heart with thee?" (2 Kings v. 26.)—The unseen eye that tracks the sinner and informs the heart.

*Jeroboam's wife*.—"Come in, thou wife of Jeroboam." (1 Kings xiv. 6.) Cannot he who seeth through the thick clouds see through sin's flimsy coverings?

*Ananias and Sapphira*.—"Why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts v. 3.) "There is no darkness nor shadow of death where the workers of iniquity may hide themselves." (Job xxxiv. 22.)

#### THE GOOD.

*Abimelech*.—"I know that thou didst this in the integrity of thy heart." (Gen. xx. 6; 1 Sam. xvi. 9.)

*Abraham*.—(Gen. xxii. 12.) Omniscience saw the keen trial borne with such un murmuring patience, and turned the extremity of faith into the opportunity of favour.

*Children of Israel*.—"I know their sorrows." (Exod. iii. 7.) God has a book for the wants, and a bottle for the tears, of his believing people—every sorrow of every sorrower.

*Nathanael*.—"Before that Philip called thee, when thou wast under the fig-tree, I saw thee." (John i. 48.)

*The Seven Churches*.—The epistle to each begins with the consolatory preface, "I know thy works." (Rev. ii. 2—9.)

"A candle wakes some men as well as a noise ; the eye of the Lord works upon a good soul as well as his hand ; and a godly man is as much afflicted with the consideration, 'Thou God seest me,' as with 'The Lord strikes me.'"—*Donne*.

GOD NEEDS NO CHAINS nor prison to keep the sinner sure ; his eye is enough, the sinner entangles himself too surely to escape.

"In a sheet ALMANACK a man may at one view see all the months in the year, both past and to come ; but in a book almanack, as he turneth to one month so he turneth from another, and can but look only at the present. This is the true difference betwixt the knowledge of God and man ;—he looketh in an instant of time to things past, present, and future ; but the knowledge of man reacheth only to a few things past and present, but knoweth nothing at all of things that are to come ; that is God's peculiar so to do, and a piece of learning too high for any mortal man to attain unto."—*Spencer*.

THE THIEF—LOOKING UP.—"A man who was in the habit of going to a neighbour's corn-field to steal the grain, one day took his son with him, a boy of about eight years of age. The father told him to hold the bag while he looked if any one were near to see him. After standing upon the fence, and peeping through all the corn-rows, he returned to take the bag from the child, and began his sinful work. 'Father,' said the boy, 'you forgot to look somewhere else.' The man dropped the bag in a fright, and said, 'which way, child ?' 'You forgot to look up to the sky, to see if *God* were noticing you.' The father felt this reproof of the child so much, that he left the corn,—returned home, and never again ventured to steal."—*Cheever*.

"WE SHALL HAVE A REPORTER THERE."—So remarked a young friend thoughtlessly, as he was about to leave home to attend a social ball given in a country town. My heart responded with deep and solemn interest to his assertion, as I thought of the immortal souls who



would gather there, thus to employ the fleeting moments in mercy allotted them to prepare for eternity. A reporter *was there*. A report was written which is now before the Great Judge. A report of what? Of every thought, word, and deed,—of violated vows to live for Christ, and not for the world—of parental vows solemnly made, and now forgotten, as parents with their children measure off time, precious time, to the “sound of the viol.”

Where is the report written? On memory, to be traced by conscience as it shall wake from its slumbers, and recal wasted opportunities, abused mercies, slighted admonitions, loud warnings, when death is at the door.

Where will the report be read? At the bar of God. Reader, ponder and think over the solemn truth.

ORIGINAL SIN.—Gen. i. 26; v. 3; viii. 21; Lev. xii. (the woman who had borne a child, unclean for seven days, as having borne a sinner into the world); Job xiv. 3; xv. 14—16; xxv. 4; Ps. li. 5; lviii. 3; Prov. xxii. 15; xxix. 15; John iii. 6; Rem. v. 12; viii. 8, 9; Eph. ii. 3.

“THE simple inherit folly” (Prov. xiv. 18), and unlike any earthly inheritance, they cannot renounce it if they would.

“SIN is born in a child as surely as fire is in the flint; it only waits to be brought out, and manifested.”—*Dr. Hook*.

“ORIGINAL sin acted as an extinguisher, and therefore the soul is born in darkness and cannot see, until enlightened by the Spirit of God.”—*Toplady*.

“Though goodness may be repaired in ourselves, yet it cannot be propagated to ours; even the cleanest grain sends forth that chaff from which it was fanned ere the sowing.”—*Bishop Hall*.

“OUR striving against nature is like holding a weather-cock with one's hand; as soon as the force is taken off, it veers again with the wind.”—*Adam*.

## ORIGIN OF EVIL.

JOHN NEWTON.—“Pray, Mr. Newton,” once asked a young man, “what do you think of the entrance of sin into the world?” “Sir,” said Mr. N., “I never *think* of it! I know there is such a thing as sin in the world, and I know there is a remedy, and there my knowledge begins, and there it ends.”

OPPORTUNITY.—Ps. xxxii. 6; Prov. x. 5; Isa. lv. 6; Jer. viii. 20; Matt. xx. 1—6; xxi. 28; xxiii. 37—39; Mark x. 46, 47 (Jesus passing by; it may be “now or never!”) Luke v. 17; xiii. 8, 9; xix. 41—44; John v. 4—9; xii. 35; Acts xiv. 27; 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3 (literally, “buying up the opportunity”); Heb. iii. 7—15.

— is like a *narrow passage* in the Arctic Seas. Sometimes in these Northern regions, ships get enclosed in a narrow space between ice-islands. The floating rocks glide nearer the ship on every side, and the dismayed seamen behold their only chance of escape from the fatal crash lies in a narrow channel, that every moment grows still narrower. How hurriedly they press their vessel through that strip to reach the safety of the open ocean! Even so must we press along the narrow way that leads to eternal life, for who knows how soon that narrow way may be closed against him?

— is like a *favouring breeze*, springing up around a sailing vessel. If the sails be all set, the ship is wafted onward to its port. If the sailors are asleep, or ashore, the breeze may die again, and when they would go on they cannot; their vessel stands as idle as a painted ship upon a painted ocean.

— is like a *string of stepping-stones* across a ford. The traveller, coming up to them, may find the river so swollen with the rains that the stones are all but covered. If he delay, though his home be on the opposite bank, and full in sight, it may be too late to cross, and he may have a journey of several miles to reach his home.

— is like a *strip of sand*, which stretches around a

seaside cove. The greedy tide is lapping up the sand. The narrow strip will quickly become impassable; and then how sad the fate of the thoughtless children, who are now playing and gathering shells and sea-weed inside the cove!—(*Union Magazine*.)

OPPORTUNITIES are importunities. They are like flowers that fade at night; seize them, therefore, while they last.

“THE MILL can’t grind with the water that is lost.”

Dr. PAYSON observes that “those who have once entertained serious impressions, and lost them, are much less likely to have their attention again arrested, than those who have always been thoughtless and unconcerned. However we may flatter and deceive ourselves with the idea that we shall find more favourable opportunities than our age affords, it is certain, if we believe all who have gone before us, that we now have fewer temptations and fewer difficulties of all kinds to struggle with, than we shall have at any future period of our lives, even supposing that life may be prolonged to us.”

HEROD—those who offered to follow Christ (Luke ix. 57—62),—Felix—Agrippa—Simon Magus, &c., &c.;—how many characters seem to float before our eyes in Scripture, as having been visited with convictions and opportunities of grace, but only, it has been said, “like ships, which, when night is spread over the sea, emerge for a moment from the darkness, as they cross the pathway of the moonbeams, and then are lost again in utter gloom.”—*Bishop of Oxford*.

PARDON OF SIN.—1 Kings viii. 46—52; 2 Chron. vi. 36—39; vii. 14; xxx. 18—20; Psa. Penitential (vi.; xxxii.; xxxviii.; li.; cii.; cxxx.; cxliii.); xxv. 11, 18; lxxxvi. 5; Prov. xxviii. 13; Isa. i. 18; xxxiii. 24; xl. 1, 2; xliii. 25; lv. 7; Jer. v. 1, 7; xxxi. 20, 34; xxxiii. 6, 8; l. 20; Dan. ix. 9; Hosea xiv. 4; Matt. vi. 13; Mark ii. 7; Luke i. 77; vii. 47; xxiii. 34; xxiv. 4, 7; John i. 29; Acts iii. 19;

v. 31 ; viii. 22 ; x. 43 ; xiii. 38, 39 ; xxvi. 18 ; Rom. iii. 25, 26 ; v. 20 ; Eph. i. 7 ; Heb. viii. 12 ; ix. 13, 14, 22 ; James v. 15 ; 1 John i. 7—9 ; iii. 5.

Figures.—*Washing* out stains or impurities. Ps. li. 2 ; Isa. i. 18 ; Zech. xiii. 1 ; Rev. vii. 14.—*Purging*. Ps. li. 7.—*Healing*. Ps. vi. 2.—*Passing by*. Micah vii. 18.—*Blotting out*, as a cancelled debt, or accusation. Isa. xliii. 25 ; Matt. vi. 13 ; Col. ii. 14.—*Scattering* a cloud that hides the sun. Isa. xlii. 22.—*Covering* (as the mercy seat, sprinkled with blood, covered the Law, within the Ark, that condemned the sinner.) Ps. xxxii. 1 ; lxxxv. 2 ; Rom. iii. 25.—*Lifting off* a burden. Job vii. 21 (Heb.)—*Removing*, as far as the east from the west (Ps. ciii. 12) ; casting behind the back (Isa. xxxviii. 17) ; into the depths of the sea (Micah vii. 18).—*Making sin to meet on Jesus*, as on the head of the scapegoat. Isa. liii. 6.

1 John i. 9.—“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

A German prince, travelling through France, visited the Arsenal at Toulon, where the galleys were kept. The commandant, as a compliment to his rank, offered to set at liberty any slave whom he selected. The prince went the round of the prison, therefore, and conversed with the prisoners. He inquired into the reason of their confinement, and met only with universal complaints of injustice, oppression, and false accusation. At last he came to one man, who admitted his imprisonment to be just. “My Lord,” said he, “I have no reason to complain. I have been a wicked, desperate wretch. I have often deserved to be broken upon the wheel, and it is a mercy that I am here.” The prince fixed his eyes upon the man, and, without hesitation, selected him, saying, “This is the man whom I wish released.”

“I BELIEVE IN THE FORGIVENESS OF SINS.”—The article of the Creed which brought peace to Luther's troubled mind, when seeking the way of salvation. “Oh, my sins ! my sins !” was his cry, almost of despair, from which, however, he was greatly relieved by the good

counsel and comforting advice of Staupitz. But the work was not yet finished. One day, all his fears and terrors had returned, when an old monk entered his cell, and Luther opened his heart to him. The venerable old man was unable to follow his soul in all its doubts, as Staupitz had done, but he knew his *Credo*, and found much consolation in it for his own heart; so he repeated to Luther the cheering article, "*I believe in the forgiveness of sins.*" These simple words, pronounced with much sincerity in the decisive moment, diffused great consolation in Luther's mind. From that moment light sprang up in his rejoicing heart.

GRACE.—"It is remarkable that the words in all European languages which express forgiveness, or pardon, all imply *free gift*."—*Archbishop Whately*.

"LORD, forgive my sins, and suffer me to keep them. Is this the meaning of my prayers? Christ has removed the burden of sin from my conscience a thousand times; and as often as He takes it off, I lay it on again."—*Adam's Private Thoughts*.

"I AM sometimes downright staggered at the exceeding riches of His grace. How Christ can go on pardoning day after day, and hour after hour! sometimes I feel almost afraid to ask, for shame."—*A. L. Newton*.

"I FEEL more sure than ever that the right thing is to take each sin, the moment the conscience feels it, to the blood of Jesus, and there, having once purged it, to remember it no more. I don't think of one scriptural example of a sin once forgiven, ever being charged upon the conscience again; and I suppose the yearly sins were never expected to be again brought to mind, after the scapegoat had borne them into the land of forgetfulness. Oh, for grace to plunge into the ocean of Divine forgiveness!"—*Ibid.*

PARENTS.—Exod. x. 2; xx. 12; Deut. vi. 7 (marg.); 1 Sam. iii. 13; Job i. 5; Ps. lxxviii. 5; ciii. 13; Prov. x. 1; xiii. 24; xvii. 25; xix. 18; xxii. 6,

15; xxxi. 28; Isa. xlv. 3; lxxv. 23; Jer. xxxv. 18, 19; Lam. v. 7; Matt. xv. 4; Luke ii. 43—51; xviii. 29, 30; xxi. 16; John ix. 2, 3; Acts ii. 17, 39; Rom. i. 30; Eph. vi. 1—4; Col. iii. 20, 21; 1 Tim. v. 4; 2 Tim. i. 5; iii. 2; Titus ii. 4.

Exod. xx. 12. "Honour thy father and thy mother."

"An old schoolmaster said one day to a clergyman who came to examine his school, 'I believe the children know the Catechism word for word.' 'But do they understand it? that is the question,' said the clergyman.

"The schoolmaster only bowed respectfully, and the examination began. A little boy had repeated the fifth commandment,—'Honour thy father and thy mother,' and he was desired to explain it. Instead of trying to do so, the little fellow, with his face covered with blushes, said, almost in a whisper, 'Yesterday, Sir, I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw them bleeding, and they gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either; and I thought I could go barefoot better than she.'

"The clergyman then looked very much pleased; and the old schoolmaster only quietly remarked, 'God gives us His grace and His blessing.'"—*Christian Treasury*.

"The brightest smiles and bitterest tears spring from parents' hearts."

ABSALOM'S PILLAR (2 Sam. xviii. 18) is still standing, according to Sandys; and the Turks, whenever they pass, throw a stone at it, in token of their horror at Absalom's unnatural conduct.

"If parents were really faithful to their children, there would be very few unconverted adults."—*Baxter*.

A CASE, ALAS! TOO COMMON.—"Some time since a fine, tall young man was convicted of wilful murder, and lay under sentence of death. When his mother visited him in his cell, he turned round, and said to her, 'If it had not been for you, I should never have been here.' She replied, 'I'm sure I never told you to do any harm.'

With awful emphasis he rejoined, '*I'm sure you never told me to do any good.*'"—*Cottage Magazine*.

**PATIENCE, DIVINE.**—Gen. vi. 3 ("God's patience is lasting, but it is not everlasting"); Exod. xxxiv. 6; Ps. lxxviii. 38; lxxxvi. 15; Eccles. viii. 11; Isa. xxx. 18; xlviii. 9; liii. 7; Joel ii. 13; Luke xiii. 7—9; xviii. 7; Rom. ii. 4; ix. 22; xv. 5; 1 Pet. iii. 20; 2 Pet. iii. 9, 15; Rev. i. 9.

"THE HEAVIER the cannon, with the more difficulty are they drawn; but when arrived, they recompense the slowness of their march by the fierceness of their battery. The longer the stone is in falling, the more it will bruise and grind to powder. There is a great treasure of wrath laid up by the abuse of patience."—*Charnock*.

"HOW LONG Jesus seeks! How long a night rain wets his locks and hair! How long a night it is He stands at the church-door knocking! There be many hours in this night since He was preached in paradise; and yet He stands to this day. How fain would He come, and how glad would He be of lodging! The arm that hath knocked five thousand years aches not yet. Behold, He stands and knocks; and will not give over till all be his, and till the tribes, in ones and twos, be over Jordan, and up with Him in the good land."—*Rutherford*.

— **CHRISTIAN.**—Ruth iii. 18; 1 Sam. xxvi. 10; Ps. xxxvii. 1—7; xl. 1; Prov. xiv. 29; Eccles. vii. 8; Isa. xxx. 15; Lam. iii. 26; Matt. xviii. 26; Luke xxi. 19; xxiii. 56; Rom. v. 3, 4; viii. 25; xii. 12; Col. i. 11; 1 Thess. v. 14; 1 Tim. vi. 11; Titus ii. 2; Heb. vi. 12; x. 36; xii. 1; James i. 4; v. 7; 2 Pet. i. 6; Rev. ii. 2, 3; iii. 10.

"An anodyne of God's own preparation."—*Cowper*.

The vessel must be *held still* that is to be filled.

"BE PATIENT.—Christ went to heaven with many a wrong: His visage and countenance was all marred more

than the sons of men. You may not be above your Master.”—*Rutherford*.

“PRAY and STAY are two blessed monosyllables.”—*Donne*.

“NEVER think that God’s delays are God’s denials. Hold on—hold fast—hold out.”

“THE FOUR P’s.—Patience—perseverance—prayer—and preparation,—four requisites for every good Sunday-school teacher.”

“WHAT IS PATIENCE?—A beautiful answer was given by a little Scotch girl. When her class at school was examined, she replied, ‘*Wait a wee, and dinna weary.*’”

MRS. WESLEY.—“I remember once asking her,” said one, “how she could have patience to teach the same thing twenty times over to one of her children?” “Why,” said she, “if I had said it only nineteen times, and given over, I should have lost all my labour. It was the twentieth time that fixed it.”

CHURCH MISSIONARY SOCIETY.—No Institution, probably, has ever afforded more noble examples of the exercise of Christian patience. During the first fifteen years of its operations the missionaries could not report one communicant; and the whole income of the Society had only reached 3,000*l*.

The whole history of missions, indeed, teaches the same lesson. In Western Africa, it was 14 years before one convert was received into the Church; in East Africa, 10; in New Zealand, 9 years before there was one baptism, 2 more before a second, and 5 years more before one communicant. In Burmah, Dr. Judson laboured 7 years before he had one; and in Tahiti it was 16. Yet it is remarkable that, in most of those Missions where the faith of the Church was peculiarly tried at the commencement, the success has been most rich and abundant afterwards.

PASSION and PATIENCE.—“I saw, moreover, in my dream, that the Interpreter took him by the hand, and



had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and of the other Patience. Passion seemed to be much discontented ; but Patience was very quiet. Then Christian asked, ' What is the reason of the discontent of Passion ? ' The Interpreter answered, ' The governor of them would have him stay for his best things till the beginning of the next year, but he will have them all now ; but Patience is willing to wait.'

" Then I saw that one came to Passion and brought him a bag of treasure, and poured it down at his feet ; the which he took up and rejoiced therein, and, withal, laughed Patience to scorn. But I beheld but a while and he had lavished all away, and had nothing left him but rags.

" Then said Christian to the Interpreter, ' Expound this matter more fully to me.'

" So he said, ' These two lads are figures : Passion, of the men of *this* world, and Patience, of the men of *that* which is to come ; for, as here thou seest, Passion will have all now, this year, that is to say, in *this* world. So are the men of this world ; they must have all their good things now. They cannot stay till next year, that is, until the *next* world, for their portion of good. That proverb, " A bird in the hand is worth two in the bush," is of more authority with them than all the Divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world.' "—*Pilgrim's Progress*.

## PEACE.

Num. vi. 26 ; xxv. 12 ; Deut. xxix. 19 ; Judges vi. 24 ; 2 Kings ix. 17—22 ; Ps. xxxiv. 14 ; xxxvii. 11, 37 : lxxii. 7 ; lxxxv. 8, 10 ; cxix. 165 ; cxxii. 6 ; cxxv. 5 ; Prov. i. 33 ; Isa. ix. 6 ; xxvi. 3, 12 ; xxxii. 17 ; xlv. 7 ; xlviii. 18, 22 ; lii. 7 ; liii. 5 ; liv. 10—18 ; lvii. 19—21 ; Jer. vi. 14 ; xxxiii.

17; xxxiii. 6; Ezek. xiii. 10—16; Micah v. 5; Zech. vi. 13; ix. 10; Matt. x. 13, 34; Luke i. 79; ii. 14; xix. 38, 42; John xiv. 27; xvi. 33; Acts x. 36; Rom. v. 1; viii. 6; xiv. 17; xv. 13; xvi. 20; Gal. v. 22; vi. 16; Eph. ii. 14, 17; iv. 3; vi. 15; Phil. iv. 6, 7; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20; Jas. iii. 18.

Ps. xxix. 11.—“The Lord will give strength unto his people; the Lord will bless his people with peace.”

“Peace” *after a storm*; and when is peace so welcome? M'Cheyne, when in Palestine, pointed out the course of the storm described in this Psalm,—arising in the Mediterranean (v. 3), travelling by Lebanon (v. 5), down to the Temple porch, where the people fly for shelter (v. 9). Then, when the tempest's force is spent, comes the calm. It is well thus to mark the course of storms, as well in the moral as in the physical world (Jas. iv. 1); and happy is it when the storm and tempest drive us to seek shelter under the protecting pavilion of the God of storms.

Isa. xxxiii. 21.—“But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.”

Like a beautiful city at rest, calmly sleeping upon the waters! Such is the Christian's peace.

Isa. xxvi. 3.—“Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.”

“A ship's compass is so adjusted as to keep its level amidst all the heavings of the sea. Though forming part of a structure, that feels every motion of the restless waves, it has an arrangement of its own that keeps it always in place, and in working order. Look at it when you will, it is pointing—trembling, perhaps, but truly—to the pole. So each soul in this life needs an adjustment of its own, that amid the fluctuations of the ‘earthen vessel’ it may be kept ever in a position to feel the power of its great attraction in the skies.”—*Christian Treasury*.

“The *still music* of a holy soul.”

The *calm sunset* of a summer's Sabbath.

The *olive-branch*,—the sign of judgment abating.

The deep, majestic flow of the *waves* of the *sea*.  
(Isa. xlviii. 18.)

*Jerusalem*,—i.e., the vision of peace.

*Melchisedec*, King of Salem, the King of righteousness, the King of peace.

The ruler over contending passions.—(Col. iii. 15.)

*Love reposing*.—"If joy be love exulting, peace is joy reposing. It is love in the green pastures and beside the still waters."—*Dr. Hamilton*.

Dwelling in the *middle of Mount Tabor*.—Some Christians (though they are few) dwell constantly on the summit of Mount Tabor, and are always in joy, ecstatic, rapturous joy; and others dwell almost solely at the base of the holy mountain, living a lower life, where there is strife and trouble. Those who dwell most in the middle region are, perhaps, the happiest; those who dwell in calm and tranquil peace. Peace is more durable than rapture, and more useful than ecstasy.

It is a great mercy to have the Gospel of peace, but it is far greater to have the peace of the Gospel.

JANUARY.—Numa Pompilius, to recommend peace, altered the beginning of the Roman year. It formerly commenced with the month of March (which Romulus had appointed because he loved Mars, the god of war), but Pompilius changed it to January from Janus, which, in the original meaning, refers to husbandry and peace.

PECULIAR PEOPLE.—BELIEVERS.—Exod. xix. 5, 6; xxxiii. 16; Num. xv. 39; Deut. iv. 32—34; vii. 6—9; xxvi. 16—19; Ps. iv. 3; cxxxv. 4; cxlvii. 20; Amos iii. 2; Zeph. iii. 12; Zech. iii. 8 (m); Mal. iii. 17; Matt. x. 16; Rom. xii. 2; 2 Cor. vi. 17, 18; Tit. ii. 14; 1 Pet. ii. 9.

Like *November roses*, blooming in the midst of winter's bleakness.

— *green oases* in the sandy desert.

— the “*sealed*” ones. Rev. vii. 1—8; Ezek. ix.

— the *great gulf stream*, which flows from the western to the eastern world,—*through* the ocean, yet *distinct* from it in colour, warmth, and other points. So have the Jews ever been as a nation; and so should all Christians be;—*in* the world, but not *of* it.

GOSHEN and EGYPT.—“They saw not one another, neither rose any man from his place for three days, but all the children of Israel had *light in their dwellings*.” Ex. x. 23; viii. 22; xi. 6, 7; xii. 13.

PERFECTION.—Gen. xvii. 1; Deut. xviii. 13; Ps. xviii. 32; xxxvii. 37; cxxxviii. 8; Prov. iv. 18; Luke vi. 40; John xvii. 23; 2 Cor. vii. 1; Eph. iv. 12; Phil. iii. 12—15; Col. i. 28; ii. 10; iii. 14; iv. 12; 2 Tim. iii. 16; Heb. vi. 1; xiii. 21; Jas. i. 4; iii. 2; 1 Pet. v. 10.

Matt. v. 48; “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Christians are like children at school, learning to write, by having a copy set before them. It is through much imperfection and failure, and by trial after trial, that they begin to improve, till they are able to write with ease and rapidity. They may never be able to write with the same exact perfection as the engraving; yet if they do the best they can and continue daily to improve, the master is pleased; so we must be ever copying the Lord Jesus, and the truest Scriptural perfection is to be *always aiming at perfection*.

“Perfection is ripeness, and therefore not possible on earth. Time is not a summer long enough to ripen the soul. Heaven is the summer of the soul.”—*Beecher*.

DWARF TREES.—The perfection of the schools is a kind of mandarin perfection, like that of a Chinese garden filled with dwarfed plants and trees, with oaks two feet high. Scriptural perfection is like the oak of the forest, gigantic and unstunted in its growth, filling up its native

and noble proportions, not stunted and dwarfed by the rules of art.

**PERSEVERANCE.**—Judg. viii. 4; Job xvii. 9; Ps. xxxvii. 24, 28; xciv. 18; cxxxviii. 8; Prov. iv. 18; Jer. xxxii. 40; Matt. x. 22; xxiv. 13; Luke xxii. 31, 32; John viii. 31, 32; x. 27, 28; xvii. 11, 12; Acts xiv. 22; Rom. viii. 29, 30, 35—39; Gal. vi. 9; Col. i. 23; 2 Thess. iii. 13; 2 Tim. iv. 7, 8; Heb. iii. 6, 14; vi. 11; Jas. i. 25; 1 Pet. i. 5; 1 John ii. 19; iii. 9; Jude 24; Rev. ii. 10, 26.

“THOSE who are the subjects of Christ’s love, he will not leave, for he pardoned them when they were enemies, and he will not leave them now they are his friends. A soul may fall from the comforts of grace, but not from the habits of grace. A child of God may be cast down, but he cannot be cast off.”—*Charnock*.

“No grace, no, not the most sparkling and shining grace, can bring a man to heaven of itself without perseverance; not faith which is the champion of grace, if it be faint and fail; nor love, which is the nurse of grace, if it decline and wax cold; nor humility, which is the adornment and beautifier of grace, if it continue not to the end; not obedience, not repentance, not patience, no, nor any other grace, except they have their perfect work. It is not enough to begin well, except we end well. *Manasseh* and *Paul* began ill, but ended well; *Judas* and *Demas* began well, but ended ill.”—*Brooks*.

“THEN I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

“Then said Christian, ‘What means this?’

“The Interpreter answered, ‘This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil; but in that thou seest the fire, notwithstanding, burns higher

and hotter, thou shalt also see the reason of that.' So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast, but secretly, into the fire.

"Then said Christian, 'What means this?'

"The Interpreter answered, 'This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.'"—*Pilgrim's Progress*.

JOAN OF ARC.—It is related of her that when on her trial, she was asked, "Do you believe that you may fall from grace?" She replied, with much humility, "If I am not in a state of grace, I pray that God may bring me in it; and if I am, I pray that he may keep me in it."

PLEASURE.—Deut. xxxii. 15; Esther i. 10—12; Prov. iii. 17; v. 11; xxi. 17; xxiii. 21; Eccl. ii. 7; vii. 2—6; xi. 7—10; xii. 1; Isa. v. 11, 12; xlvii. 8, 9; lviii. 3; Ezek. xvi. 49, 50; Hos. xiii. 6; Amos iii. 15; v. 11; vi. 3—6; Luke viii. 14; xvi. 20, 26; xxi. 34; Rom. xiii. 13, 14; xv. 3; Eph. iv. 19; Phil. iii. 19; 1 Tim. v. 6; 2 Tim. iii. 4; Heb. xi. 25; Jas. v. 5; 2 Pet. ii. 13.

James v. 5.—"Ye have lived in pleasure on the earth and been wanton."

*ἐσπατάλησαι* from *σπατάλω*, which according to Parkhurst is derived from *σπαθᾶω*, which properly signifies to insert more threads into the warp in weaving, by moving the *σάθην*, a part of the weaving-loom contrived for this purpose; and thence to spend extravagantly or luxuriously. Oh! how the men of this world try to crowd still more and more pleasure into life's short web. Xerxes offered a reward to the man who would invent a new pleasure.

"He buys honey too dear who licks it from thorns."

THE pleasures of the world are not like the waters of the Nile, which leave, when they are gone, the germs of beauty and fertility, to bud and blossom and cheer the heart of man; on the contrary, they are like those streams polluted by the washings of poisonous minerals, depositing the seeds of death and disease to all who drink of them.

"PLEASURE is but like a wooden frame set under an arch, till it be strong enough of its own weight to stand alone. So when by any means the devil hath a man sure he takes no longer care to cozen him with pleasures, but is content that he should begin an early hell, and be tormented before the time."—*Bishop Jeremy Taylor*.

"I HAVE often seen a little child following his parents in the fields, and stooping now and then to gather a few flowers. He looks up and sees him at a distance; the little creature runs and gets up to him again, afraid he should be led far away. Thus the Christian, while gathering a few flowers from the world, suffers his God to be often at a distance from him, but the moment he perceives that he is alone he runs to reach again his father, friend, and best protector."—*Rowland Hill*.

JOHN HOWARD'S WIFE.—It is related, in the life of the great philanthropist, that having settled his accounts at the end of a particular year, he found a balance in his favour, and therefore proposed to his wife to spend it on a journey to London, or on whatever else she chose. After due deliberation, she fixed upon a plan. "What a nice cottage it would build for some poor family. Suppose it be spent on that?" It is needless to add the husband at once agreed to the act of self-denial, and the cottage, soon built and tenanted, afforded the happiness known only to self-denying kindness.

POOR.—Deut. xv. 7—11; Judges vi. 15; Ruth i. 21;

1 Sam. ii. 7, 8; xviii. 23; 2 Sam. xii. 1—6; 1 Kings xvii. 12; 2 Kings iv. 2—7; Esth. ix. 22; Job i. 21; xxix. 12—16; Ps. ix. 18; x. ; xxxiv. 6; xl. 17; xli. 1—3; lxviii. 10; lxxii. 3; lxxiv. 19; cxii. 9; cxxxii. 15; cxl. 12; Prov. x. 4; xiii. 7; xiv. 21, 31; xvii. 1, 5; xix. 1, 7; xxi. 13, 17; xxii. 2; xxviii. 19, 27; xxix. 7; xxx. 7—9; Eccles. ix. 14—16; Isa. xxix. 19; xli. 17; Jer. xxxix. 10; Ezek. xvi. 49; Dan. iv. 27; Hab. iii. 17, 18; Zeph. iii. 12; Zech. xi. 7, 11; Matt. v. 3; xi. 5 (cf. Mark xii. 37); Mark xii. 41—44; Luke ix. 58; xiv. 13; Acts ix. 36, 39; Rom. xv. 26 (cf. Acts xx. 35); 1 Cor. i. 26—29; xiii. 3; 2 Cor. vi. 10; viii. ; Gal. ii. 10; Heb. xi. 37; Jas. ii. 5, 6; Rev. ii. 9.

Jer. ii. 31.—“O generation, see ye the word of the Lord? Have I been a wilderness unto Israel? a land of darkness?”

“*Note.*—None of those who have had any dealings with God ever had reason to complain of Him as a *wilderness*, or a *land of darkness*. He has blessed us with the *fruits of the earth*, and therefore we cannot say that He has been a *wilderness* to us, a dry and barren land, that (as Mr. Gataker expresses it) He has held us to *hard meat*, as cattle fed upon the common; so his sheep have been led into *green pastures*. He has also blessed us with the *lights of heaven*, and has not withheld them, so that we cannot say He has been to us a *land of darkness*. He has caused his *sun to shine*, as well as his *rain to fall*, upon the unthankful and evil, as well as upon the good and grateful.”—*Matthew Henry*.

James i. 9.—“Let the brother of low degree rejoice in that he is exalted.” “*Glory in his sublimity.*”—(*Manton.*)

“He saith of *low degree*, and yet *brother*. Meanness doth not take away Church relations. Christian respects are not to be measured by these outward things. A Christian life is full of mysteries; poor, and yet rich; base, and yet exalted; shut out of the world, and yet admitted into the company of saints and angels; the world's dirt, and God's jewels.”—*Manton*.



Under the LAW there were many provisions made, especially for the poor, "that the poor may eat."

Exod. xxiii. 10, 11.—The Sabbatical year. Cf. Deut. xv. 12—15.

Lev. xix. 9, 10.—The gleanings in harvest.

Lev. ii., &c.—The same minute directions are given as to the sacrifices of the poor as of the rich.

Exod. xxx. 12—16, the half shekel atonement exhibited the equality of the poor and rich in God's sight.

The shell may be coarse which encloses the pearl. An iron safe may hold treasures of gold. A broken frame may contain the most beautiful picture. Poor Christians may be rich Christians.

"POOR BUT LOYAL."—The inscription on one of the banners carried by the workhouse children of Hull, on the occasion of the Queen's visit to that port.

"BE CONTENTED with a mean condition. This is not the time for the manifestation of the sons of God. Though others that are wicked may have a larger portion and allowance than you, yet God doth not misplace his hands (as Joseph thought his father did, Gen. xlviii.), but puts them upon the right head, and assigns temporal blessings to the right persons. Ephraim is not preferred before Manasseh without reason."—*Manton*.

"The LORD's poor are the Lord's care." It was the advice of a Bishop to a candidate for ordination, "Take care of the poor, and the Lord will take care of you." The history of that clergyman (who is still living) has most remarkably justified the wisdom of the counsel, and verified the truth of the prediction.

"IF AN ANGEL were sent from heaven to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish dead, and humbled before God with far lower thought of himself than others think of him."—*Newton*.

LUTHER said once, "I thank thee, O God, that thou

hast made me a poor man on the earth." When the Elector sent him a valuable present, he wrote back that he could not refuse what had been given by his Prince, but begged his Highness to send no more, and not to give ear to those who said he was in need of anything, for he was not ; that somebody else had sent him sixty florins (about six pounds), and he began to be afraid that he should be numbered among those whose portion is in this world !

CALVIN, when a gentleman died in his house, and left 2,000 crowns, wishing to place it in his hands, refused. "My death," he said, "will prove what they will not believe of me in my life." And so it did. He died as poor as he had lived. At his death there was not more than 40*l.* of his property left.

THE RARE JEWEL OF CONTENTMENT.—*Mr. Cecil* relates an instance of a member of his church, a man of extraordinary piety, who had long been clerk in an opulent mercantile house in London. Often the partners had proposed to him, and at length urgently, to enter the firm. He had firmly declined. At last they applied to *Mr. Cecil* to use his influence with him, saying, "We are really ashamed that a man of his ability and high character should occupy a subordinate position in our house." *Mr. Cecil* spoke to his friend on the subject. He replied, "My dear Sir, I find the power of the world so great, and so hard to be contended with in the Divine life, that I dare not consent to have it increased."

EMINENT MEN who have risen from poverty :—

*Barbers*.—Sir Richard Arkwright (the inventor of the Spinning Jenny) a barber till he was thirty years old. Jeremy Taylor (Bishop and Divine), son of a barber. Lord Tenterden, Chief Justice of the Queen's Bench, ditto.

*Bricklayers*.—Ben Jonson; Thomas Croker (Martyr of Gloucester); Dr. Kitto.

*Shoemakers*.—Robert Bloomfield (Author of the "Farmer's Boy"). Gifford (Editor of the Quarterly Review. It is narrated of him, that when a youth, he used to work out his problems on a smooth piece of leather with a blunted

awl). Lackington (the eminent bookseller). George Fox (the chief founder in England of the Quaker Society). Dr. Morrison (the missionary to China, and translator of the Scriptures). Huntingdon (minister of the chapel in Gray's-inn-road). Boëhman. Dr. Carey (Professor of Sanscrit at Calcutta, and a devoted missionary).

*Carpenters*.—Bramah (inventor of the press called by his name). Dr. Hunter (afterwards the eminent surgeon). Opie (President of Royal Academy). Haydn (musician). Dr. Samuel Lee (Hebrew and Arabic Professor).

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From such cases we may gather for all, and especially for those in humble circumstances, many lessons of encouragement to (1) industry; (2) perseverance, &c. Let none say, "I am too low to rise." Remember how many have risen.

"A COMMON device of Satan is, to present the poverty and affliction of those who walk in the ways of God. But remember

"1. Though they are outwardly poor, they are inwardly rich. (Ps. xlv. 13; Rev. ii. 9; Luke xii. 32.) Though saints have little in hand, they have much in hope.

"2. In all ages God has had some who have been great, rich, wise, and honourable; though not many wise men, yet some wise men. (See M., p. 292.)

"3. The spiritual riches of the poorest saints infinitely transcend the temporal riches of all the wicked men in the world. John iv. 13, 14.

"4. It will be but as a day before these poor, despised saints, who are God's jewels, will shine brighter than the sun in his glory; and in that day, oh, how will the great and the rich, the learned and the noble, wish that they had lived and spent their days, with these few poor, contemptible creatures, in the service of the Lord!

"5. The time shall come, even in this life, when the reproach and contempt that is now cast upon the ways of God, by reason of the poverty, &c., of those that walk therein, shall be quite taken away; by His making them the head, who have days without number been the tail;

and by His raising them up to much outward riches, prosperity, and glory ; who have been as outcasts because of their poverty and small number. Jer. xxxi. 12 ; Isa. xxx. 23 ; lxii. 8, 9 ; Joel ii. 23, 24 ; Micah iv. 6 ; Amos ix. 13, 14 ; Zech. viii. 12 ; Isa. xli. 18, 19 ; lv. 13 ; lxi. 4, 10 ; lxv. 21, 22 ; Ezek. xxxvi. 10. Only remember, that in these times, (1.) The saints' chiefest comforts will consist in their more clear, full, and constant enjoyment of God. (2.) That they shall have such abundant measure of the Spirit poured out upon them, that their riches and outward glory shall not be snares to them, but golden steps to a richer living in God."—*Brooks*.

PRAISE.—Gen. xxix. 35 (marg.) ; Exod. xv. 2, 11 ; Deut. x. 21 ; 1 Chron. xvi. 36 ; Ezra iii. 11 ; Neh. ix. 5 ; Ps. ix. 14 ; xxi. 13 ; xxii. 23, 25 ; xxx. 1 ; xxxiii. 1 ; xxxiv. 1 ; xxxv. 28 ; xlii. 5 ; l. 23 ; lvii. 7 ; lxv. 1 ; xcv. 1 ; xvi. 1 ; ciii. ; cvii. ; cxi. ; cxv. 1 ; cxviii. ; cxix. 171 ; cxxxvi. ; cxxxviii. ; cxlv.—cl. ; Isa. xliii. 21 ; lx. 18 ; lxi. 3 ; Hab. iii. 3 ; Matt. xxi. 16 ; John xii. 13, 43 ; Acts ii. 46, 47 ; Heb. xiii. 15 ; 1 Pet. ii. 9 ; iv. 11 ; Rev. xix. 1—7.

— Should be *offered through Christ*. Heb. xiii. 15 ; 1 Pet. ii. 5.

"The peace-offering was laid upon the burnt offering. Lev. iii. 5. It is not the breath poured into the open air, but passing through the trumpet or some other instrument, that makes it pleasing music."—*Gurnall*.

— *Constant*.

"Let not thy praises be transient—a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God comes not guest-wise to his saints' house, but to dwell with them. Ps. xxii. 3. David took this up for a life-work,—'As long as I live will I praise Thee.'"—*Ibid*.

— *Real*.

"Let thy praises be real. Words, we say, pay no debts.

There goes more to thankfulness than a few empty praises, which pass away with the sound they make. 'The Lord is my strength and song, and I will prepare him a habitation.' Exod. xv. 2. Ay, here it sticks,—building is chargeable; thankfulness is a costly work. 'Shall I offer to God that which costs me nothing?' saith David to Araunah. Cheap praises are easily obtained; but when it comes to charges, then many grow sick of the work."—*Ibid.*

— *Obediential.*

"God accounts those mercies forgotten which are not written with legible characters in our lives. That of Joshua is observable (chap. viii. 32). Upon their victory over the city of Ai, an altar is built, as a monument of that signal mercy. Now mark, What doth God command to be writ or engraved upon the stones thereof? One would have thought the history of that day's work should have been the sculpture; but it is *the copy of the law of Moses*, which he wrote in the presence of the children of Israel (ver. 32); whereby he plainly showed the best way of remembering the mercy was not to forget the law."—*Ibid.*

— *Fruitful.*

"Then they are real praises when they end in acts of mercy. Very observable is that place (Heb. xiii. 15),— 'By him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.' Now, mark the very next words, 'But to do good and to communicate forget not; for with such sacrifices God is well pleased.'"—*Ibid.*

"THE word rendered praise, primarily signifies the *irradiation* of a luminous body. The high ambition of a penitent soul is that of becoming a reflector, from which the glories of the Sun of Righteousness may be more widely diffused on the world of men and angels."—*Salter.*

WHAT is praise? The *rent* we owe to God; and the larger the farm, the greater the rent.

THE MUSIC-BOOK.—The whole course and series of Divine Providence towards the saints is like a music-book, in every leaf whereof there is a song ready pricked for them, to learn and sing to the praise of their God;

no passage of their life of which they can say, 'In this I received no mercy for which I should bless God.'—*Gurnall*.

JUDAH.—It is not without significance that, in the armies of Israel, Judah (which means *praise*) went first. Have not bright, praising Christians commonly led the Church's van? Do they not recommend the service most, and cheer their fellow-soldiers by their chastened cheerfulness?

THE PSALMS.—It has been well remarked that there is no book of devotion in the New Testament corresponding to the Psalms in the Old,—doubtless, one reason of which is, that none was needed. The Psalms express the feelings of the Church in all ages, and may at once be adapted to the experience of all God's children always. Now, there are four things observable in the Psalms. 1. How *praise abounds*. Scarce a single Psalm can be found without some note of joy and thankfulness interwoven. In some these words may be few; like Psalm lxxxviii., in which we find scarce one word of hope or comfort; yet there is one, which makes up for all,—salvation (ver. 1). 2. How *praise succeeds prayer*. How many Psalms begin with prayer and end with praise! 3. How *praise succeeds sorrow*. We find first, sighing, then singing; weeping in the evening, and joy in the morning. (Ps. xxx. 5, marg.). "I do so like the ups and downs in the Psalms" (said Adelaide Newton). 4. Praise is a *song* that *gains strength* as it proceeds: the last Psalms (which were probably written latest) abounding most.

"PRAISE is the believer's helper in his trials, and his companion *after* trial. *Jehoshaphat's* army sang praises before the battle: 'And when they began to sing and praise, the Lord fought for Israel.' *David* sang praises in the cave. Ps. lvii. 7. *Daniel*, when the trap was set for his life, prayed and gave thanks three times a day, as usual; and Jesus, when he would raise Lazarus, first lift up his heart in thanks to the Father (John xi. 41); and

before He went to supper, first sang an hymn. Matt. xxvi. 30. So is praise also our solace *after* trial. 'Music is sweetest when heard over rivers, where the echo thereof is best rebounded by the waters; and praise for pensiveness, thanks for tears, blessing God over the floods of affliction, makes the sweetest music in the ears of heaven.'"—*Fuller*.

PRAYER and PRAISE.—“Great blessings, that are won with prayer, are worn with thankfulness. Prayer and thanks are like the double motion of the lungs: the air that is sucked in by prayer, is breathed forth again by thanks. Eph. v. 20; Heb. xiii. 15; Ps. l. 14.”—*Goodwin*.

RISING and FALLING.—“By an ingenious contrivance near some of the collieries, and in other places where the ground allows of it, the full and empty carriages, or vessels, being connected together, those which have been emptied are from time to time raised up an ascent by the descending of those that have been filled. In this way let the descent of God's mercies, and the gifts bestowed out of his fulness, raise your empty vessels to receive again and again, from His inexhaustible treasury, all that you need. 'Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.'”—*Bickersteth*.

HALLELUJAH.—“Mothers, listen! Two dear children were one day seen very ill in the same room; the older of the two was heard frequently attempting to teach the younger one to pronounce the word 'Hallelujah!' but without success,—the dear little one died before he could repeat it. When his brother was told of his death, he was silent for a moment, and then, looking up at his mother, said, 'Johnny can say "Hallelujah" now, mother!' In a few hours the two little brothers were united in heaven, singing 'Hallelujah' together. Mothers! many of your little ones could not sing the praises of their Redeemer while resting in your arms, but they have been taught the music of the Upper Temple now, and they

sing among the celestial choristers!"—*Christian Treasury*.

## PRAYER.

Job xxxiii. 23—26; Ps. v. 3; xvii. 1; lxi. 2; lxvi. 18; lxxxviii. 2; cxix. 147; cxlvi. 5; cxli. 1, 2; cxlv. 18; Prov. xv. 8, 29; Isa. lv. 6; Ezek. xxxvi. 37; Zech. vii. 2; viii. 21; xii. 10; Matt. vi. 5—13; vii. 7—11; xviii. 19, 20; xxi. 22; xxvi. 41; Luke xviii. 1—14; xxi. 36; Rom. viii. 26; x. 12; xii. 12; 1 Cor. xiv. 15; Ephes. vi. 18; Phil. iv. 6; Col. iv. 2; 1 Thess. v. 17; 1 Tim. ii. 8; v. 5; Heb. xi. 6; 1 Pet. iii. 7; iv. 7; James i. 5, 6; v. 13, 16; Jude 20.

*Encouragement to prayer.*—2 Chron. vii. 14; Ps. iii. 4; xxxiv. 4, 15, 17; xxxii. 7; l. 15; lv. 22; lxv. 2; xci. 15; cii. 17; Isa. xxxvi. 19; lxv. 24; Jer. xxix. 13; xxxi. 9; xxxiii. 8; Zech. xiii. 9; Matt. vii. 11; xxi. 22; Mark xi. 24, 25; Luke xi. 1—13; John xiv. 13; xv. 7; Heb. iv. 16; James i. 5—7; iv. 8; v. 15—18; 1 John iii. 22; v. 14—16.

— of the *hypocrite* and *ungodly*.—Job xxi. 14, 15; xxxv. 13; xxxvi. 13; Ps. x. 4; l. 16, 17; lxxviii. 34—37; Prov. i. 28; xv. 8; xxviii. 9; Isa. i. 15; xliii. 22; lix. 1, 2; Jer. xi. 11, 14; Ezek. xxxiii. 31; Dan. ix. 13, 14; Hosea vii. 14; Mal. iii. 14; Matt. vi. 5; xv. 8, 9; xxiii. 14; James iv. 2, 3.

Luke ix. 29.—“And, as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.”

The times and seasons of our Lord's especial prayers are well worthy to be noticed. Christ prayed before (1) a sacred ordinance, Luke iii. 21, and sacred ordinances are best sanctified by prayer; (2) any unusually important business, Matt. ix. 38, and Luke vi. 12, 13; so do all true saints, Num. x. 35, Ezra viii. 22, 23; (3) any peculiar honour or enjoyment, Luke ix. 28. Believers may delight to receive especial mercies, but unless they receive them with prayer and enjoy them with prayer, they need not wonder if they are soon embittered to them; (4) any time of peculiar danger, for ourselves or our friends, Ps. cix. 1—4, Luke xxii. 31, 32; (5) approaching trouble or danger, Matt. xxvi. 36, Luke xxii. 39—44; (6) his death, Luke xxiii. 34, 46. Now, in all these things remember—(1) Christ has left us an example to follow, Phil. ii. 5; (2) Christ was



heard in his prayers, Heb. v, 7, John xi. 41, 42. But how? Matt. xxvi. 42; (8) Christ is praying still, Rom. viii. 34.

Mark v. 1—20.—The miracle of the devils and the herd of swine.

A lesson on prayer. Here are three prayers:—1. The prayer of the *devils*, "Send us into the swine," and this was granted; 2. The prayer of the *Gadarenes*, to "depart" out of their coasts, and *this* was granted; 3. The prayer of the *healed demoniac*, to remain with Jesus, and this was *denied*. How strange, yet instructive! Hence learn that prayers are often answered in judgment and denied in mercy; yet Jesus will hear all right prayers in kind or in kindness.

Luke xviii. 9—14.—"Two men went up into the temple to pray. The Pharisee stood and prayed thus with himself."

What is the chief thing remarkable in the Pharisee's "prayer"? Is it not that it was *not* a prayer? Prayer is a petition, asking for something, yet he asked for nothing, and therefore never prayed. True, he went to pray, and probably thought he had prayed, and prayed well. So also do thousands still. Yet, though he said much about himself, he said nothing of God; though he told what he did, he said nothing of what he wanted, and as no blessing was asked, none was received!

We may well compare with this Luke i. 13: "Fear not, Zacharias, for thy prayer is heard;" and James v. 17, "Elias prayed earnestly that it might not rain," and his prayer was heard. Yet we have no *record* in either case of any prayer being offered!

Truly, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. xvi. 7.)

1 Thess. v. 17.—"Pray without ceasing."

We know that the Infinite God cannot be moved or actually drawn nearer to us by prayer, but prayer draws the Christian nearer to God. If a boat be attached to a large vessel by a rope, the person in the former does not bring the ship nearer to him by pulling the rope, but he brings the boat and himself in it nearer to the ship. So the more frequently we pray, the nearer we bring ourselves to the

Lord Most High. The Christian is, therefore, enjoined to 'pray without ceasing': not that he can be always engaged in the positive act, but he ought to have a *holy aptitude of prayer*. The bird is not always on the wing, but is ready to fly in an instant; the believer is not always on the wing of prayer, but he has such a gracious aptitude for this service, that he is prepared in an instant, when in danger or need, to fly for refuge to God.

Heb. iv. 16.—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

A holy boldness, a chastened familiarity, is the true spirit of right prayer. It is said of Luther, that when he prayed it was with as much reverence as if he were praying to an Infinite God, and with as much familiarity as if he were speaking to his nearest friend. It was the good advice of M'Cheyne—"Study your prayers." "A great part of my time," he writes, "is occupied in getting my heart into tune for prayer." Few Christians "study their prayers" sufficiently, hence so often arises their coldness and lifelessness. "'Tis harder," says Gurnall, "to get the great bell up than to ring it when raised; and so it is with our hearts: harder work we shall find it to prepare them for duty, than to perform it when they are got into some order."

#### Emblems.—*Incense*.

In which remember—1. The *censer*—the renewed heart of a true believer; 2. The *incense*. Incense was composed of many ingredients, beaten small, burnt with fire, offered morning and evening—not to be profaned by or used for any common or worldly purpose. Prayer is the compound harmony of repentance, faith, contrition, desire, and other graces; each "beaten small," proceeding from the "broken heart," offered daily, and inspired by the Spirit, confined to such things as are according to the will and for the glory of God. 3. The *fragrance*. Prayer, when the unburdening of a contrite heart, is no intruder, but a welcome guest before the Eternal Throne, perfumed, as it is, with the sweet incense of the Saviour's merits. (Rev. viii. 3, 4.)

—, a bow drawn by the hand of *faith*.

"Prayer is the bow, the promise is the arrow, faith is the hand which draws the bow, and sends the arrow with the

heart's message to heaven. The bow without the arrow is of no use, and the arrow without the bow is of little worth, and both without the strength of the hand to no purpose. Neither the promise without prayer, nor prayer without the promise, nor both without faith, avail the Christian anything. What was said of the Israelites, 'They could not enter in, because of unbelief,' the same may be said of many of our prayers, they cannot enter heaven because they are not put up in faith."—*Salter*.

—, *the air by which we live.*

Which fills all space, and diffuses itself as the quickening, invigorating principle of life. Such is the spirit of prayer, interfused with all our work, like a pleasure ever present—never impeding, but sweetly animating the spiritual life of the child of God.

—, *the little pitcher* which fetches the water from the brook.

Break the pitcher, and the herbs will soon hang down their heads and wither.

—, *the barometer* of the soul.

Whatever storms be rising, whatever winds may howl and rage, if the barometer of prayer be rising, we may look ere long for calm and summer weather.

—, *the tuning of an instrument.*

There are few musicians that can take down their lute or viol, and play presently upon it, without some time to tune it. "A great part of my time," says M'Cheyne, "is spent in getting my heart in tune for prayer." (See above.)

—, *the link* that connects earth with heaven.

The impotence of man with the omnipotence of God.

—, "*the gift of the knees*,"—the Yoruba Christians' phrase for prayer.

—, *the letter*, sent from the child on earth to his "Father in heaven."

SCRIPTURAL FIGURES.—Beseeching—Calling—Crying

(aloud, mightily)—Drawing near—Labouring (Col. iv. 12, marg., striving)—Looking up—Lifting up the soul—Pouring forth the heart—Seeking—Wrestling.

Cf. the words, Litany, Liturgy, Rogation Days, expressive of earnestness.

"None of God's children are born dumb."—*Leighton*.

"Generalities are the death of prayer."—*J. H. Evans*.

"When God pours out his Spirit upon man, then man will pour out his heart before God. The breath of prayer comes from the life of faith."—*Mason*.

The ISRAELITES derived their joint names from the two chief parts of religion: Israelites, from Israel, whose prayer was his "strength" (Hosea xii. 3), and Jews, from Judah, whose name means "praise."

"CAN I pray before beginning it?" is a good test of doubtful actions.

"Do not come to me to tell me, 'you are fit to join the Church, because you love to pray morning and night.' Tell me what your praying has *done* for you, and then call your neighbours, and let me hear what *they* think it has done for you."—*Beecher*.

ELIOT.—"Prayer and pains can do anything," was the favourite motto of the venerable Eliot.

A MINISTRY of prayer must be a ministry of power.

A LITTLE child, a short time ago, when he had finished his evening prayer, rose quietly, and turned to his father, a godless man, with the unexpected question, "Now, father, I've said my prayers. Have you said *yours*? Are you *too big* to pray?" Ah, how many are there who think in their hearts, "I am too big to pray!"

PRAYING MACHINES.—The Rev. R. Clark, in his "Journal of a Missionary Tour in North India," describes the Buddhist praying-machines. The whole road to some of the temples is lined with these machines, not only the small ones turned by the hand, called skurries,

but great ones, a foot and more in height. But even this mode of contracting for prayer seems too much trouble, and they have, therefore, placed a large number of these machines in a small house, where they are turned round and kept in motion by a water-mill. He afterwards found whole rows of these praying-machines turned by the wind, like windmills. . . . Another missionary, who saw them in Thibet, found a number of persons sitting round them, that the wind of the wheel might blow upon them, and fan their face, which would, they considered, bring down a blessing with it.

STEEPING THE SEED.—There was a farmer, who used always to sow good seed, yet never had good crops. Often he wondered why. One day a neighbour to whom he told his troubles, asked, "But do you steep your seed before you sow it?" "No," said the man, "I never heard that it should be steeped." "Yes," said his friend, "but it should, and I'll tell you how—in prayer."

THE FROZEN CHANNEL.—"Scores of richly-laden vessels are now lying in the river, a few miles below our city, anxiously waiting to reach our wharves. Why this delay? Because the *channel is closed by the ice*. Thus it is with the 'exceeding great and precious promises' of God. Not only is He willing, but waiting, to bestow them upon us. Why does He not bestow them? Alas! our prayers are the appointed channel through which the blessing flows, but the channel is not open, by which for God to communicate, or for us to receive. It is because we restrain prayer that 'the things which remain are ready to die,'"—*H. Groves*.

EXAMPLES.—During the persecutions of Scotland the Presbyterians were distinguished for their fervency in prayer; of DAVID DICKENS, it is said, he used, after others had spent whole nights in prayer, to continue two hours still. LUTHER used to say, in some of his busiest seasons, "I have so much to do, that I cannot get on without three hours a-day of praying." It was the praying

which made him so great a doer. Sir M. HALE observed, "If I omit praying and reading a portion of God's blessed Word in the morning, nothing goes well the whole day." JOHN WELSH spent sometimes even seven or eight hours a-day in the closet, and used to keep a plaid upon his bed, that he might rise at night. Sometimes his wife found him on the ground weeping, and, on asking the cause, he would reply, "I have 3000 souls to take care of, and how do I know how many of them are prospering?" Colonel GARDINER, HAVELOCK, &c., used to set apart two hours for devotion every morning. If they had to march at six, they would rise at four, sooner than lose the privilege. Dr. PATSON—A lawyer, who had long and intimately known him, attributed his remarkable ministerial success as much to his prevalence in prayer as to the faithfulness and pungency of his preaching. SPENCER THORNTON—It is stated in his "Life" that it was his custom to pray with nearly every person who visited him in his study, and that his prayers were remarkable for being so full of Scripture. Sir FOWELL BUXTON attributed much of his success, and happiness, and usefulness, both in public and private, to prayer. It was his practice often to write his prayers for family devotion beforehand, and to make his public speeches the subject of special previous prayer.

What lessons do such examples teach (and the list might be amplified almost indefinitely), of the value of prayer, and the deep, earnest prayerfulness of those who have been the most useful Christians! Alas, how do they shame too many! May their recollection stimulate some to follow those who followed Christ!

PREACHING.—Neh. viii. 8; Isa. xxviii. 10; 1. 4; lviii. 1; Jer. xxiii. 28; Ezek. ii. 7; iii. 17—21; Jonah iii. 2; Micah iii. 8; Mal. ii. 5—7; Matt. x. 7, 16; xi. 5; xii. 41; xiii. 52; xxviii. 18—20; Luke ix. 10; xxiv. 47; John xxi. 15—17; Acts v. 41, 42; vi. 4;

viii. 5—8; x. 36; xiv. 15; xvi. 13, 17, 32; xvii. 2, 3; xxviii. 24; Rom. x. 15, 16; 1 Cor. i. 17—24; ix. 16, 27; xiv. 3; 2 Cor. ii. 12—17; iv.; v. 19, 20; xi. 4; Gal. i. 8; Eph. ii. 17; iii. 8; vi. 20; Phil. i. 12—18; Col. i. 28; 1 Thess. ii.; 2 Tim. ii. 15, 25; iv. 1—5; Titus ii.; 1 Pet. iv. 11; Heb. iv. 2.

—— of Christ.—Psa. xl. 9; Isa. xlii. 1—3; lxi. 1—3; Matt. iv. 17, 23, 24; ix. 35; Mark i. 14; Luke iv. 14—32.

—— should be—

*Serious and solemn.*

“It must be serious preaching that makes men serious.”

—*Baxter.*

*Set forth Christ crucified* as the centre of all truth and life.

“‘Don’t you know, young man,’ said a Welsh minister, ‘that from every town and every village, and every little hamlet in England, wherever it may be, there is a road to London?’ ‘Yes.’ ‘Ah!’ said the old divine, ‘and so from every text in Scripture there is a road to the metropolis of the Scriptures, that is, Christ. And, my dear brother, your business is, when you get to a text, to say, “Now, what is the road to Christ?” and then preach a sermon, running along the road to the great metropolis—Christ. And,’ said he, ‘I have never yet found a text that had not got a road to Christ in it, and if I ever do find one that has not, I will make one. I will go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savour of Christ in it.’—*C. H. Spurgeon.*

—— *clear and convincing.*

“When I first began to preach,” said an old man, who had had much experience, “I thought the grand plan was to thunder at the people, but when I became wiser, I learnt that it was the lightning which rent the oak; so I determined to thunder less and lighten more!”

—— *methodical.*

There is the same difference between a methodical sermon

and a loose one, as between a chess-board and a picture. In vain may the frame of the chess-board be perfectly beautiful; in vain may each square be ornamented with a different little picture; you would praise the skill and industry of the workman, but if any one told you that he relied upon your memory to retain the arrangement and subject of these various designs, would you not be considerably astonished? Would you not say that the very regularity of the plan, by preventing your fixing your eye upon any one square rather than another, rendered it impossible for you to carry a distinct and settled idea of each. The workman himself would probably not without difficulty accomplish that which he required of you."—*Bungener's "The Preacher and the King."*

— affectionate.

"I would have every minister of the Gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother."  
—*Fenelon*. "I never seemed fit to say a word to a sinner except when I had a broken heart myself."—*Payson*.

— plain.

"It takes all our learning to make things plain."—*Usher*.  
"Let your preaching be plain. Painted glass is most curious, plain glass is most perspicuous. Be a good crucifix to your people. Preach a crucified Saviour in a crucified style. Paul taught so plainly that the Corinthians thought him a dunce. Let your matter be substantial, wholesome food; God and Christ, and the gospel, faith, repentance, regeneration. Aim purely at God's glory and the salvation of souls. Study as if there were no Christ; preach as if there had been no study. Preach plainly yet with novelty; preach powerfully as Micah—as Paul in intension of spirit, not retention of voice. To this end get your sermon into your own souls. It is best from the heart to the heart. Preach prudentially, as stewards, to give each their portion. Get your sermons memoriter. How can you expect your people should remember, and repeat, if you read? Yet use caution. Our memories are not of brass, they are cracked, in all, by the fall. Beware of giving occasion to say, I may stay at home in the afternoon, I shall hear only the same song."—*Philip Henry's Life*.



— *profitable, rather than pleasing.*

"Do not preach so much to please as to profit. That is the best looking-glass, not which has the most gilded frame, but which shows the truest face."—*Watson*.  
 "Flowers of rhetoric are like the blue and red flowers in corn-fields; pleasing to those who come for amusement, but prejudicial to those who would reap the profit."

— *the result of experience.*

"A Father of the Church one day preached a sermon on Christian experience. After it was over one of the hearers asked him, 'Pray, how long has that sermon taken you in preparing?' 'About twenty years,' was the suggestive answer."

— *loving.*

"We want men of hot hearts," said a converted Chinese Christian, "to come and tell us of the love of Christ."

REMARKS ON PREACHING :—

AUGUSTINE.—

"Though in many conduits one be in the shape of an angel, and one of a beast, the water refreshes, as it is water, and not as it comes from such a conduit."

LUTHER.—

Luther was particularly severe against all preachers that aimed "at sublimity, difficulty, and eloquence, and who, neglecting the souls of the poor, seek their own praise and honour, and to please one or two persons of consequence." "When a man comes into the pulpit for the first time," says he, "he is much perplexed at the number of heads that are before him. When I stand in the pulpit, I see no heads, but imagine those that are before me to be all blocks. When I preach I sink myself deeply down, I regard neither doctors nor masters, of which there are in the church above forty. But I have an eye to the multitude of young people, children, and servants, of which there are more than two thousand. I preach to them, and direct my discourse to those that have need of it. A preacher should be a logician and a rhetorician; that is, he must be able to teach and to admonish. When he preaches upon any article, he must first distinguish it, then define, describe, and show what it

is; thirdly, he must produce sentences from the Scripture to prove and strengthen it; fourthly, he must explain it by examples; fifthly, he must adorn it with similitudes; and, lastly, he must rouse and admonish the indolent, correct the disobedient, and reprove the authors of false doctrine."

#### BAXTER.—

The amount of his labours, and the success which attended them, form of themselves a most interesting study for every minister. The well known lines, associated with his name, were abundantly exemplified in his practice,

"I'd preach as though I ne'er should preach again,  
And as a dying man to dying men."

Towards the end of his days a man followed him into the pulpit, to prevent his falling backwards, and to support, him, if needful, in the pulpit. It was feared, the last time he preached, he would have died preaching. Yet such was his humility, that when reminded of his labours on his death-bed, he replied, "I was but a pen in God's hand, and what praise is due to a pen?"

PHILIP HENRY.—Amongst other things recorded in his life is the full union there was in his preaching of doctrine and practice.

"He was very large and particular in pressing second table duties as essential to Christianity. 'We have known those,' saith he, 'that have called preaching on such subjects good moral preaching; but let them call it as they will, I am sure it is necessary, and as much now as ever. How earnestly would he press upon the people the necessity of righteousness and honesty in their whole conversation. 'A good Christian,' he used to say, 'will be a good husband, a good father, and a good master, and a good subject, and a good neighbour, and so in other relations.' So truly did he esteem the pulpit as his throne that he used to say, 'he would rather go about and beg all the week, if only he might be allowed to preach on the Sunday.'

WHITFIELD.—How remarkable was he for the diligence as well as for the fervour of his ministry!

From a memorandum-book he kept it would seem that, from the commencement of his ordination to his death (thirty-four years), he preached upwards of 18,000 sermons. He often used to say, at the close of his sermon,

"This sermon I got when most of you were asleep." He was seldom known to preach a sermon without weeping; and his were manifestly tears of sincerity.

#### SHEPHERD.

"I never preached a sermon which did not cost me prayer and strong crying and tears in the composing of it. I never preached a sermon of which I had not first got some good to my own soul. I always sought to pass into the pulpit as if I were going to give up my account to God directly after."

#### BROWN of HADDINGTON,

Though a man of considerable theological learning, said of himself,—“God hath made me generally to preach as if I had never read another book but the Bible. I have essayed to preach scriptural truth in scriptural language.” Of other preachers, he remarked, “So far as I have observed the dealings of God with my own soul, the flights of preachers sometimes entertained me; but it was Scripture expressions which did penetrate my heart, and that in a way peculiar to themselves.”

MASON, DR. JOHN, gives four excellent rules for the preparation of sermons :—

- “1. Go to the bottom of the subject, and think of all that should be said upon it.
- “2. Don't torture the subject by saying all that *can* be said.
- “3. Don't crowd your thoughts too thick. If you pour water too fast into the funnel, it will run over.
- “4. Don't make your sermon too long.”

#### JOHN NEWTON.

When past eighty, many of his friends wished him to relax his labours. His reply, as to preaching, was,—“What! shall the old African blasphemer stop while he can speak?”

#### JAY of BATH,

Used to recommend two simple rules :—“Seek for such things as would be likely to STRIKE and STICK.”

**DR. BELLAMY.**

"The successor of Dr. Bellamy was the Rev. Dr. Backus, held in high repute, whose sermons, pervaded with striking thought, clearly, concisely expressed, never failed to secure close and earnest attention. Soon after his settlement, riding one evening he overtook a coloured man, a member of his Church, who had long sat under the preaching of Dr. Bellamy. Conversation commenced. Perceiving he was not recognised on account of the darkness, Mr. Backus ventured to ask how he liked the new minister. 'Pretty well,' was the answer; 'but not so well as I did Massa Bellamy.' 'Why? What is the difference?' 'He no make God look so big as Massa Bellamy did. Massa Bellamy he make God so great.' A most accurate and expressive comment, affording a useful hint to the young minister. Said one, who often listened to his eloquent voice, 'Of all the preachers I ever heard, Dr. Bellamy was the most successful in making God appear great,—great in His character—great in His government.'"

**M'CHEYNE.**—The whole of his life is full of hints for ministers. The following fragments are selected:—

(1.) Much of his sermons were the drawings out of what he had carried to the people in visiting during the week. (2.) It was his custom to keep up the remembrance of his ordination to St. Peter's, Dundee, by always preaching on the anniversary on the same text. (3.) The heads of his sermons were not milestones, to remind you how near you are to the journey's end, but nails, which fixed and fastened all he said. Divisions are often dry, but not so his; they were so textual, and so feeling, and brought out so clearly the spirit of the Scriptures. (4.) He aimed to arrive nearer at the primitive mode of expounding Scripture, which is too little thought of now. (5.) He would generally visit some one or two of his dying parishioners on the Saturday, with a view of being more stirred up for the Sunday's work, to preach as dying to dying men. (6.) He would often spend several hours in visiting from house to house, and then collect the people, and preach to them in the evening in some one of the houses. (7.) The cry of Rowland Hill is often found at the end of his sermon-notes,—“Master, help!”

What wonder if such a ministry of prayer was a ministry of power! His preaching was described by one

who heard him, "as if it were a blast of the great trumpet that shall awake the dead." And another said, "He appeared as if he were dying almost to have ye converted."

CHALMERS, DR.

It is said of his sermons, by Dr. Hamilton, that they seem to "hold the Bible in solution."

CANON STOWELL.

"I have always felt that it is one of the chief points of wisdom, in the ministry of the Word, that we give a due proportion to every part of Divine teaching. Hence, in the earlier days of my ministry, I hung up in my study a large board, with ruled lines, and with headings, 'Doctrinal,' 'Experimental,' 'Preceptive,' 'Promissory,' and so on; and I entered the texts each Sunday, each under its proper head, so that at a glance I could see whether I was giving a due proportion to every part of God's truth; and when I found any part deficient, I immediately added to that, feeling that I was best honouring God's Word in honouring all God's Word. When we speak of preaching the Gospel, we do not mean reiterating certain truths to the exclusion of all others; our duty is to present, as in a great historical picture, the whole of God's Word, every figure in its place and proportion; ever bearing in mind that the great centre figure of the whole group, on which the whole depends, is the Lord Jesus Christ."

BUTTON-MAKERS.—"In divinity, as in other professions, there are the *little* artists. A man may be able to execute the button of a statue very neatly; but I could not call him an able artist. There is an air, there is a taste, to which his narrow capacity cannot reach. Now, in the Church there are your dexterous button-makers."  
—*Newton*.

"SIR, WE WOULD SEE JESUS."—A minister, whose congregation had long deplored the cold and dry style of his preaching, found one Sunday morning, on entering the pulpit, a slip of paper on the cushion, with written on it, "John xii. 21" ("Sir, we would see Jesus"). His own conscience supplied the application of the text, and,

after much thought and self-examination, he resolved, by God's help, to preach Christ more clearly; and the Sunday after took for his text John xx. 20, "Then were the disciples glad when they saw the Lord."

**THE THREE SERMONS.**—A convert at one of our Mission stations, when at the point of death, was visited by a missionary, who inquired "What had been the means of his conversion?" "Master missionary," said the dying man, "do you remember a sermon you preached here upon the glories of heaven?" "I remember it well," said the minister. "Master missionary, do you remember," he added, "a sermon you preached upon the terrors of hell?" "I remember it well," said the minister. "Master missionary, do you remember, once more," asked the expiring saint, "a sermon you preached upon the words of Jesus, 'I am the way'?" "I remember it well," said the minister. "And so do I," said the heir of glory; "and that which you said was the means of my conversion." A blessed testimony to Gospel preaching.

**PREJUDICE.**—Jer. vi. 10; Matt. xiii. 55; Luke ix. 53; John i. 46.

John vii. 27.—"Howbeit *we know* this man *whence he is*," and therefore they rejected Him, because He was "the carpenter's son!"

John ix. 29.—"We know that God spake unto Moses; as for this fellow, *we know not* from whence he is," and therefore they rejected Him on this ground. So that in either case "he was despised and rejected of men." What a strange proof of inveterate prejudice!

**TRADE-WINDS.**—"Blind prepossessions and one-sided prejudices are like the trade-winds, which, holding out in one course, make compass and helm alike useless."

When prejudice puts its HAND BEFORE THE EYES, that hand, small as it is in itself, will hide the sun. Men may have eyes, and see not.

JOHN NEWTON says: "Dr. Taylor, of Norwich, once

said to me, 'Sir, I have collated every word in the Hebrew Scriptures seventeen times, and it is very strange if the doctrine of the Atonement you hold should not have been found by me.' I am not surprised at this: I once went to light my candle with the extinguisher on it. Now, prejudices from education, learning, &c., often prove an extinguisher. It is not enough that you bring the candle,—you must remove the extinguisher."

### PREPARATION FOR DEATH.

**THE NOBLEMAN'S FOOL.**—A certain nobleman had a fool, who one day so amused him with his wit, that he gave him his cane, and told him, whenever he could find a greater fool than himself to bring it back to him. In process of time the nobleman came to die, and, sending for his attendant, bid him farewell. "Where is your Lordship going?" asked the fool. "I am going to another world," was the reply. "And when shall you return?" "Oh, I am never to return." "No!" said the man; "then has your Lordship made any preparation for the journey?" "Alas! I have not." "Then take back your cane," said the man, "for never could there be folly so great as that!"—*Bishop Hall.*

**CÆSAR BORGIA.**—It is said of him, that in his last moments he exclaimed, "I have provided in the course of my life for everything, except death; and now, alas! I am to die, although entirely unprepared."

**ANDREW FULLER.**—"I have such a hope, that with it I can plunge into eternity."

**PRESUMPTION.**—Gen. xi. 4; Ex. xxi. 14; Num. xiv. 40—44; xv. 30; xvi.; Deut. xvii. 12, 13; xviii. 20—22; 1 Sam. vi. 19; 2 Sam. vi. 6; 1 Kings xiii. 4; xx. 11; 2 Chron. xxvi. 16; xxxii. 13; Ps. xix. 13; cxxxi.; Prov. xii. 15; Isa. xlvi. 2—4; Jer. vii. 4—15; Micah iii. 11; Zeph. iii. 11; Luke iii. 8; xii. 18; Acts xix. 13, 14; Rom. ii. 17—24; xi. 20; 2 Thess. ii. 4;

Heb. x. 26 ; James iv. 13 ; 2 Pet. ii. 10 ; 3 John 9 ; Rev. xviii. 7—24.

THE CAPTAIN WHO WOULD GO WITHOUT A PILOT THROUGH THE NARROW CHANNEL.

"Shall you anchor off —— Point, Captain —— ?" asked a passenger.

"I mean to be in the dock with the morning tide," was the Captain's brief reply.

"I thought, perhaps, you would telegraph for a pilot," returned the passenger.

"I am my own pilot, Sir ;" and the captain whistled contemptuously.

"He's in one of his daring humours, and I'll bet anything you like that he takes the narrow channel," quietly remarked a sailor, as he passed to execute some order.

"Is it dangerous?" asked the same passenger uneasily.

"Very, in a gale,—and there's one coming on, or I'm no sailor," replied the man ; "but if any man can do it, it's himself. Only he might boast once too often, you know."

Evening came, and the gale was becoming what the sailors call "pretty stiff," when the mate touched my arm, arousing me from a pleasant reverie, in which smiling welcome home held a prominent place.

"We are going in by the narrow channel, Sir," said he, "and, with the wind increasing, we may be dashed to pieces on the sand-bank. It is foolhardiness, to say the least. Cannot you passengers compel him to take the safer course?"

I felt alarmed, and hastily communicated with two or three gentlemen ; and proceeding together to the captain, we respectfully urged our wishes, and promised to represent any delay caused by the alteration of his course, as a condescension to our anxious apprehensions. But, as I anticipated, he was immovable.

"We shall be in dock to-morrow morning, gentle-



men," said he. "There is no danger whatever. Go to sleep as usual, and I'll engage to wake you with a land salute."

Then he laughed at our cowardice, took offence at our presumption, and finally swore that he would do as he chose—that his life was as valuable as ours, and he would not be dictated to by a set of cowardly landmen.

We retired, but not to rest; and in half an hour the mate again approached, saying, "We are in for it now; and if the gale increases, we shall have work to do that we did not expect."

Night advanced, cold and cheerless. The few who were apprehensive of danger remained on deck, holding on by the ropes, to keep ourselves from being washed overboard. The captain came up equipped for night duty, and his hoarse shout in the issue of commands was with difficulty heard in the wild confusion of the elements; but he stood calm and self-possessed, sometimes sneering at our folly, and apparently enjoying himself extremely, surrounded by flapping sails, groaning timbers, and the ceaseless roar of wind and wave. We wished we were able to sympathize in such amusement, but we supposed it must be peculiar to himself, and endeavoured to take courage from his fearless demeanour. But presently there arose a cry of "*Breakers ahead!*" The captain flew to the wheel—the sails were struck; but the wind had the mastery now, and the captain found a will that could defy his own.

"*Boats, make ready!*" was the next hurried cry; but as too often occurs in the moment of danger, the ropes and chains were so entangled, that some delay followed the attempt to lower them,—and, in the meantime, we were hurrying on to destruction. The passengers from below came hurrying on the deck in terror, amidst crashing masts and entangled rigging. Then came the thrilling shock which gave warning that we had touched the bank, and the next was the fatal plunge that struck the

foreship deep into the sand, and left us to be shattered there, at the wild waves' pleasure!

It is needless to dwell upon the terrors of that fearful night. I was among the few who contrived to manage the only boat which survived; and scarcely had I landed with the morning light, surrounded by bodies of the dead and fragments of wreck borne in by the rising tide, ere I recognised the lifeless body of our wilful, self confident, presumptuous captain.

He was like one of those who, on the voyage of life, refuse counsel and despise instruction; who practically recognise no will but their own; who are wise in their own conceits, satisfied with their own judgment, and trust in their own hearts; and if left to be filled with their own ways, must make frightful shipwreck just where they suppose themselves sure of port. And as the mistaken man was accompanied into eternity by those whose lives he had endangered and destroyed, so no man lives or dies unto himself, but bears with him, when all self-deception ends, the aggravated guilt of others' ruin, through the influence of his evil precept and example.  
—*Tract Magazine*.

**PRIDE.**—Exod. xviii. 11; Lev. xxvi. 19; 1 Sam. ii. 3; 2 Kings xx. 13; 2 Chron. xxxii. 26; Job ix. 13; Ps. x.; xxxi. 20, 23; lxxiii. 6; ci. 5; cxxiii. 4; cxxxi.; Prov. xi. 2; xiii. 10; xiv. 3; xvi. 5, 18, 19; xxi. 4; xxix. 23; Eccl. vii. 8; Isa. ii. 12; xvi. 6—14; xxiii. 9; xxv. 11; Jer. xiii. 9, 17; xlix. 16; Ezek. xvi. 49; Dan. iv. 37; v. 20; Hosea v. 5; vii. 10; Zeph. ii. 9, 10; Mal. iii. 15; iv. 1; Mark vii. 21, 22; Luke i. 51; xviii. 9—14; Rom. i. 30; 1 Cor. viii. 1; 1 Tim. iii. 6; vi. 4; 2 Tim. iii. 2; James iv. 6; 1 Peter v. 5; 1 John ii. 16.

“Pride takes for its motto, great I and little *you*.”

“A proud heart and a lofty mountain are never fruitful.”—*Gurnall*.

“As the first step, heavenward, is humility, so the

first step hellward, is pride. Pride counts the Gospel foolishness, but the Gospel always shows pride to be so. Shall the sinner be proud who is going to hell? Shall the saint be proud who is newly saved from it? God had rather his people fared poorly than live proudly."—*Mason*.

"OF ALL troubles, the trouble of a proud heart is the greatest. And therefore it is good to bear the yoke in our youth; it is better to be taken down in youth, than to be broken down by great crosses in age."—*Brooks*.

As man fell by pride, he rises again by humility. That which overcame him at the first, is commonly the last thing he overcomes.

Ex. Babel-builders. Pharaoh, Samson, Ahithophel, Hezekiah, Haman, Nebuchadnezzar, Belshazzar, Herod, Laodiceans, Moab, Edom, Tyre, Babylon.

PROCRASTINATION.—Gen. xix. 15—22; Lev. xix. 13; Deut. xxiv. 15; Prov. iii. 27, 28; vi. 1—5; Eccl. viii. 11; Jer. viii. 20; Ezek. xii. 21—28; Hag. i. 2; Matt. xviii. 26; xxii. 5; xxv. 1—13; Luke xiii. 7, 8; xvii. 26—32; Acts xvii. 32; xxiv. 25; James iv. 13, 14.

Cf. Ps. cxix. 59, 60; Isa. lv. 6; Luke xix. 6; 2 Cor. vi. 2; Heb. iii. 7, 8; Rev. ii. 21—23.

Excuses, frequent, but futile—for delaying attention to serious thoughts.

1. "I am *too young*. I would sow my wild oats a little longer." But read Eccl. xi. 9, 10; xii. 1. Think, are you too young to die? and how would it be with you if you were to die as you are? Besides, why give the world and sin the flower of your days, and offer the dregs to God? Mal. i. 6—9.

2. "I am *too busy*." Too busy to attend to the principal business? No one believes it, not even yourself! Matt. xvi. 26; Hab. ii. 6.

3. "I cannot give up this sin just yet." Then the sin must save you, if you perish in it. If you are shipwrecked

upon the barren rock, you must not murmur if you perish for want! Alas! Jonah ii. 8; Isa. xxviii. 17—20; xxx. 1—3.

4. "*God is merciful.*" True. And he is righteous. Divine patience is lasting, but it is not everlasting. Luke xix. 40, 41; xiii. 7—9; Rev. ii. 21, 22. Matt. xviii. 26, "Have patience with me, and I will pay thee all." Ah! can you?

Truly, there is need of God's mercy, even to the righteous. Gen. xix. 18, "And Lot said, Oh, not so, my Lord." Not so far, not so fast, not so soon. But "the Lord being merciful unto him," "the men *laid hold* upon his hand, and brought them forth abroad," and said, "*escape for thy life.*" It was long-suffering mercy that spared "righteous Lot!" "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter iv. 18.)

AUGUSTINE, before his conversion used, he confessed in after life, to pray, "Lord, give me chastity and continency, *but not yet.*"

ALEXANDER, on the contrary, when one asked of him how he had conquered the world, gave the answer,—"*By not delaying.*" The same was eminently true of Cæsar, Napoleon, and other great warriors.

"*TIME and TIDE wait for no man,*"—but how many are amusing themselves with gathering shells and pebbles on the shore, even within the hearing of the signal bell! What wonder if such are left behind?

A SWISS VILLAGE.—"A Swiss traveller," says a writer in the "Edinburgh Review," "describes a village, situated in the slope of a great mountain, of which the strata shelve in the direction of the place. Huge crags directly overhanging the village, and massy enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain in the course of ages by great fissures, and now scarce adhere to it. When they give way, the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past engineers have been sent to measure the width of the fissures, and report them constantly increasing. The villagers, for more than one

generation, have been aware of their danger ; subscriptions have been once or twice opened to enable them to remove ; yet they live on in their doomed dwellings, from year to year, fortified against the ultimate certainty and daily probability of destruction by the common sentiment, ' Things may last their time and longer.' " What a mournful illustration does such disregard of danger furnish, of the blindness of impenitent sinners !

REV. A. PATERSON, the Missionary of Kilmany.—Amongst the persons he visited was a female comfortable<sup>†</sup> in circumstances, but with no time, as she thought, to spare for her soul. When visiting the district in which she lived, he always called, but never got admittance. One day, after he had spoken to her very solemnly at the door, warning her of the danger of dying without Christ, he was going upstairs to visit another family, when she came out and cried after him, " Oh ! be sure and not be long in coming back again, for I do wish to see you." In a few days he called. " I'm sorry," she said, the moment she opened the door, " I have no time to receive you to-day ; I've a friend come from London, and I've to go out with him."

" Well, you will have time to die, whether you're prepared or not ; so you've no time just now ? " " No, not to-day."

" Well, let me say this to you, in case you and I never meet again, ' Behold, *now* is the accepted time, *now* is the day of salvation. *To-day*, if ye will hear his voice, harden not your heart.' ' Turn at my reproof, and I will pour out my Spirit upon you, and make known my words unto you ; ' but observe what follows :—' But because I called, and ye refused, I have stretched out my hand, and no man regarded ; ye would none of my counsels, and despised all my reproofs ; I also will laugh at your calamity, I will mock when your fear cometh.' Oh ! think of these things, lest I never see you again." She thanked him, and he went away.

That night she and her brother went to the theatre, she

"took ill" while she was in it. She came home, grew worse, and was in eternity by five o'clock the next morning.

"The thing," said Mr. Paterson, "so impressed me that I resolved, if God spared me, to labour by his grace more diligently than ever."

"CAN A SINNER EIGHTY YEARS OLD BE SAVED?"

—"In January, 1825, Mr. H——, of S——, New York," says a clergyman, "came to me, and said, 'Sir, can a sinner of eighty years old be forgiven?'" The old man who made the inquiry wept much while he spoke, and on the minister inquiring into his history, gave this account of himself:—"Sir, when I was twenty-one, I was awakened to know that I was a sinner, but I got with some young men who tried to persuade me to give it up. After a while I resolved I would put it off for ten years. I did. At the end of that time, my promise came to my mind, but I felt no great concern, and I resolved to put it off ten years more. I did; and since then the resolution has become weaker and weaker, and now I am lost!" After talking to him kindly, the minister prayed with him, but he said, "It will do no good. I have sinned away my day of grace;" and in this state he soon after died.

**EVERY YEAR LESS LIKELY.**—An accurate examination into the periods of life in which those whose life of godliness gave evidence of true religion, first began to be followers of Christ, furnishes an amazing demonstration of the folly and danger of delay. The probability of conversion diminishes rapidly as every year rolls on.

"Take a congregation of 1,000 Christians; divide them into five classes, according to the ages at which they became Christians. Of these 1,000 Christians, there would be probably,—hopefully converted,—

Under 20 years of age	.	.	.	548
Between 20 and 30 years of age	.	.	.	337
„ 30 and 40	„	.	.	96
„ 40 and 50	„	.	.	15
„ 50 and 60	„	.	.	3

"Here are your five classes. But you complain of me. You ask, 'Why stop at sixty years old?' Ah, well, then, if you will have a sixth class,—

Converted, between 60 and 70 years of age . . . 1

"I once made an actual examination of this sort, in respect of 253 hopeful converts to Christ, who came under my observation at a particular period. Of these there were converted,—

Under 20 years of age	.	.	.	138
Between 20 and 30 years of age	.	.	.	85
„ 30 and 40	„	.	.	22
„ 40 and 50	„	.	.	4
„ 50 and 60	„	.	.	3
„ 60 and 70	„	.	.	1

"What an appeal is this to the unconverted of every age!"—*Dr. Spencer.*

PROFESSION, WITHOUT PRACTICE.—Numb. xxii. 18; Jer. xii. 1, 2; Ezek. xxxiii. 31, 32; Matt. xv. 7—9 (cf. John i. 47); xxi. 28—31; Luke ix. 57, 58, 61, 62; Acts viii. 21.

Emblems.—Blighted buds—failing fountains—tinsel toys—shells which contain no kernels—lilies, fair in show, but foul in scent—Scribes and Pharisees, Matt. vi. 1—7; xxiii. 2—7;—tares among wheat, Matt. xiii. 24—30;—foolish virgins, Matt. xxv. 1—13;—the man without the wedding garment, Matt. xxii. 11; the mirage.

"The CRUSADERS of old used to bear a painted cross upon their shoulders. It is to be feared that many amongst ourselves take up crosses which sit just as lightly,—things of ornament, passports to respectability,—a cheap substitute for a struggle we never made, and a crown we never strove for."—*D. Moore.*

"PROFESSION is a swimming *down* the stream. *Con-*  
*fession* is a swimming *against* the stream. Many may do the first, like dead fish, that cannot swim against the stream with living fish."

The profession of many is like

The SNOWDRIFT, when it has levelled the churchyard mounds, and, glistening in the cold winter sun, lies so pure, and white, and fair, above the dead that fester and rot below. A plausible profession may wear the look of innocence, and conceal from human eyes the foulest heart's corruption. The grass grows green upon the sides of the mountain that hides the volcano in its bowels. Behind the rosy cheek and lustrous eye of beauty, how often lurks the insidious disease that eats away the life within !

PROMISES, THE.—Numb. xxiii. 19 ; Deut. vii. 9 ; Joshua xxiii. 14 ; 1 Kings viii. 56 ; Ps. lxxvii. 8 ; cv. 42 ; Isa. lv. 10, 11 ; Luke i. 45 ; Acts ii. 39 ; xxvii. 23—25 ; Rom. i. 2 ; iv. 13, 20, 21 ; 2 Cor. i. 10, 20 ; vii. 1 ; Gal. iii. 21 ; Eph. ii. 12 ; vi. 2 ; 1 Tim. iv. 8 ; 2 Tim. i. 1 ; ii. 13 ; Titus i. 2 ; Heb. iv. 1 ; vi. 12—28 ; viii. 6 ; ix. 15 ; x. 23, 36 ; xi. 9, 11, 13, 33 ; James i. 12 ; 2 Peter i. 4 ; iii. 9 ; 1 John ii. 25.

Emblems.—The *staff* for the hand of faith to grasp.

"Every promise is a staff—able, if we have faith to lean upon it, to bear our whole weight of sin, and care, and trouble."—*Rev. C. Bridges.*

— The *bond* given us by God, under his own hand and seal.

— The *cordial* to cheer our fainting hearts.

— *Letters.* God's letters to his beloved children.

Observe both the direction and the writing. All the promises are marked for certain persons : as, *e.g.*, "They that wait upon the Lord shall renew their strength" (Isa. xl. 31) ; "All things work together for good to them that love God," &c. (Rom. viii. 28.) Let Christians observe these marks to see if the promises are addressed to them.

— The *steps* in the Slough of Despond, which Christians often miss, until "Help" comes to point them out.



— The *key* that opened every door in Doubting Castle. (See “Pilgrim’s Progress.”)

“EVERY promise is happiness couched in a single sentence.”—*Hopkins*.

“A CHILD of God may fall very low, but he can never fall below the promises.”

PEOPLE often err in trying to hasten the promises, confounding precepts with promises,—breaking the precept to fulfil the promise.

“GOD may sometimes delay his promise, but He will not deny it. He may sometimes change it, but He will not break it.”—*Watson*.

THE promises often lose their sweetness because we have been eating the grapes of Sodom. Our taste is at fault. The promises are sweet and rich as ever.

“EVERY promise is built upon four pillars. God’s justice and holiness, which will not suffer Him to deceive; his grace or goodness, which will not suffer Him to forget; his truth, which will not suffer Him to change; his power, which makes Him able to accomplish.”—*Salter*.

“WHEN I first amused myself with going out to sea, when the winds arose, and the waves became a little rough, I found a difficulty to keep my legs on the deck, but I tumbled and tossed about like a porpoise on the water: at last I caught hold of a rope that was floating about, and then I was enabled to stand upright. So when in prayer, a multitude of troublous thoughts invade your peace, or when the winds and waves of temptations arise, look out for the rope, lay hold of it, and stay yourself on the faithfulness of God in his covenant with his people, and in his promises. Hold fast by that rope, and you shall stand.”—*Salter*.

“God’s promises were never meant to ferry our laziness. Like a boat, they are to be rowed by our oars; but many men entering forget the oar, and drift down more helpless in the boat than if they had stayed on shore. There is not an experience in life by whose side

God has not fixed a promise. There is not a trouble, so deep and swift running, that we may not cross safely over if we have courage to steer, and strength to pull."—*Beecher*.

"God's promises are dated, but with a mysterious character; and for want of skill in God's chronology we are prone to think God forgets us, when, indeed, we forget ourselves in being so bold to set God a time of our own, and in being angry that He comes not just then to us."—*Gurnall*.

DR. JUDSON.—Few saints have been more remarkable for their firm belief in the Divine word; it never appeared to him possible, for a moment, that it could fail. During his visit to Boston, the late venerable James Loring asked him, "Do you think the prospect bright of the speedy conversion of the heathen?" "As bright," he replied, "as the promises of God."

T and P.—A clergyman visiting a poor Christian woman found her Bible marked here and there with the letters T and P. Wondering what the letters stood for, he inquired of her their meaning. "Oh," said she, "those are the promises in my precious Bible. There are many of them, you see, I have tried, so I marked them T; and many I've proved, and I know that they are true, and so I marked them P."

PROSPERITY.—Gen. xxiv. 40, 56; Num. xiv. 41; Deut. vi. 10, 12; viii. ; xxviii. ; xxxii. 15; Joshua i. 7; Job viii. 16—19; Ps. i. 3; x. ; xvii. 8—15; xxxv. 27; xxxvii. 7; lxxiii. ; xc. 17; xcii. 7, 12; Prov. i. 32; xxviii. 13; xxx. 8; Eccl. vii. 14; Jer. v. 28; xii. 1; xxxiii. 9; Hosea x. 1; xiii. 6; Zech. i. 17; Matt. v. 45; Luke vi. 20, 24; xii. 16—21; xvi. 19—30.

Ps. xxx. 6, 7.—"And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong."

"He does not look upon it as his *heaven* (as worldly

people do, who make their prosperity their felicity), only his *mountain*; it is earth still, only raised a little higher than the common level."—*Matthew Henry*.

"It is the bright day that brings out the adder."

"Too much sail is dangerous."

"Too much sunshine weakens the nerves; a degree of seasonable opposition, like a fine dry frost, strengthens and invigorates and braces."

A coat too richly embroidered, only encumbers the wearer.

"No sooner does the warm aspect of good fortune shine, than all the plans of virtue, raised like a beautiful frost-work in the winter season of adversity, thaw and disappear."—*Warburton*.

"It is one of the worst effects of prosperity to make a man a vortex instead of a fountain; so that instead of throwing out, he learns only to draw in."—*Beecher*.

"PROSPERITY (says Lord Bacon) is the blessing of the Old Testament." How many eminent saints, from being poor grew rich, as Abraham, Jacob, Joseph, David, Daniel. "ADVERSITY is the blessing of the New;" as we see in the Apostles Peter, James, John, Paul, &c.

THE RAILWAY LAMP.—"When the traveller starts by the railway, on a bright summer day, his attention is drawn to the friends who stand to bid him good-bye; and as the train moves on more and more rapidly, the mile, and half, and quarter-mile posts seem racing past him, and the objects in the far distance, appear rapidly to change their places, and to move off the scene almost as soon as they have been observed upon it. Now the long train, like some vast serpent, hissing as it moves swiftly along, plunges under ground. The bright sun is suddenly lost, but the traveller's eye observes, for the first time perhaps, the railway carriage lamp; and though it was *there* all the while, yet, because the sun made its light needless, it was not *observed*.

"God's promises are like that railway light. The Christian traveller *has* them with him always, though

when the sun is shining, and prosperity beaming upon him, he does not *remark* them. But let trouble come, let his course lie through the darkness of sorrow or trial, and the blessed promise shines out, like the railway lamp, to cheer him, and shed its gentle and welcome light most brightly when the gloom is thickest, and the sunshine most entirely left behind."—*Champneys' Floating Lights*.

"WHAT SHALL I COME TO, FATHER!" said a young man, "if I go on prospering in this way?" "To the *grave*," replied the father.

PROVIDENCE. — 1 Sam. ii. 6—10; Job i. 21; Ps. x. 12—18; xxiii.; xxxi.; xxxvi. 6; xxxvii.; lvii. 2; lxxiii.; lxxv. 6, 7; cxxvii.; cxlv.; Prov. iii. 5, 6; xvi. 1—4, 9; xx. 24; xxi. 30, 31; Eccles. v. 8, 14; Isa. xxvii. 3; lvii. 18; Hos. ii. 8, 9; Amos iii. 6; Dan. iv. 25, 35; v. 23; Matt. vi. 25—34; x. 29—31; Luke xxi. 18; xxii. 35; Rom. viii. 28; xi. 33.

Like *Jacob's ladder*, connecting earth with heaven, on which the angels ascended and descended.

—— the *pillar of cloud and fire* in the wilderness.

—— the *wheels* in Ezekiel's vision.

—— *speckled horses* in Zech. i. 8—11.

—— *cup* mixed by a Father's hand.

—— *path* marked out by Divine Omniscience.

—— the *loom* in which a skilful weaver employs cross threads.

—— the *rudder* by which the pilot guides the ship.

The CHURCH is the apple of God's eye, and the eye-lids of His providence continually defend it.

"The CHARIOT of God's providence runneth not upon broken wheels."—*Rutherford*.

The SMITH often uses crooked tools.

BELIEVERS only can decipher the short-hand of God's providence.

DUTIES are ours; events are God's.

"We should *follow* providence, and not attempt to

force it, for that often proves best for us which was least our own doing."—*Henry*.

"THERE are three ways that Satan takes to bring distress upon the minds of believers—1. By obscure Scriptures; 2. By nice questions of experience; 3. By dark providences."—*Gurnall*.

"God draws straight lines, but we think and call them crooked."—*Arrowsmith*.

ONE MINUTE sooner than God's times would not be His people's mercy.

May be viewed as guiding—preserving—overruling.

GUIDING.—Nations, Churches, Individuals (see *Guidance*).—Gen. xxiv. 27; 1 Sam. vi., ix.; 2 Kings v. 2—4; Ps. xxii. 28; xxxii. 8; cvii. 7; cxliii. 8; Prov. viii. 15, 16; Ezek. xxvi. 3; Acts xvi. 6—10; Rev. ii. 26 (cf. the pillar of cloud, Num. ix. 16—23; wheels, Ezek. i. 15—21; a father, his children; a shepherd, his flock; a pilot, the ship).

PRESERVING.—1 Sam. xxiii. 26; Ps. xci.; civ. 24—28; cxxvii. 1, 2; cxl. 7; cxlv. 20; Prov. xxi. 31; Matt. x. 29, 30; Acts xxiii. 16; cf. the burning bush, Exod. iii. 1—5; father bearing his son, Deut. i. 31; eagle caring for her young, Deut. xxxii. 11, 12; father of the fatherless and judge of the widow, Ps. lxxviii. 5; a shield, Ps. lxxxiv. 11; birds hovering over their young, Isa. xxxi. 5; wall of fire, Zech. ii. 5; apple of the eye, Zech. ii. 8.

The history of the Church in all ages abounds with examples of a preserving Providence.

In *Scripture*—the histories of Abraham, Jacob, Joseph, Moses, Job, Ruth, Jeremiah, Daniel, the three Hebrew children, Mordecai, David, Elijah, Esther, Peter, Paul.

The Church in the wilderness—

MANNA.—It is calculated that there was wanted 94,466 bushels every day, or 1,370,002,600 bushels in the whole 40 years of the children of Israel's sojourn in the wilderness. Yet when did the supply fail one single day?

*In later times—*

LUTHER was one day walking with his brother, when a violent storm of thunder and lightning overtook them. His brother was struck dead upon the spot, and the future Reformer spared.—BUNYAN enlisted as a soldier, but when the time to leave home came, he got some person to go for him as his substitute. The man was shot, and Bunyan spared!—DODDGE when born was so weakly an infant, that it was thought he was dead; but a nurse, standing by, fancied she saw some symptoms of life, and the feeble spark was saved from being extinguished.—WESLEY, when a child, was only just preserved from fire. Almost the moment after he was rescued, the roof of the house fell in. PHILIP HENRY had a similar escape.—Dr. ADAM CLARKE was narrowly recovered from being drowned when a boy.—CHARLES of BALA put his saddle-bags into a wrong boat, as he thought, but the boat in which he intended to go was lost, and every hand drowned. The originator of the Bible Society was preserved.

“A CONVERTED INDIAN was one day attacked by a savage, who presented a gun to his head, exclaiming, ‘Now, I’ll shoot you, for you speak of nothing but Jesus!’ The man replied, ‘If Jesus does not permit it, you cannot shoot me.’ The savage was struck with the answer, dropped his gun, and went home in silence.”

—Cope.

OVERRULING.—Gen. i. 10; Exod. xv. 9—11; 1 Sam. xxv. 32, 33; 1 Kings xxi. 34; Ps. xciii.; Rom. viii. 28 (“work together”)—like the warp and woof in the same web, or the different ingredients in the same mixed cup); Phil. i. 12.

THE WELLS of SCRIPTURE illustrate God’s overruling providence—

Isaac, Jacob, and Moses found wives there; the woman of Samaria found Jesus there.

THE PRISONS of the CHURCH, how often have they been like palaces of the saints—

Joseph, Jeremiah, John the Baptist; the Apostles, Acts v.; Peter, Acts xii.; Paul and Silas, Acts xvi.

Luther was violently carried off and confined in Wartburg

Castle, and there he translated the Scriptures, and wrote upon the Galatians, &c., and preached every Sunday in the Castle. *Bunyan* was twelve years in Bedford Jail, and wrote the "Pilgrim's Progress." *Rutherford* in Aberdeen Castle wrote his beautiful "Letters." *John Welsh* in Blackness Castle—*Madame Guion* in the Bastile, where she remained for ten years, and wrote some of her sweetest poetry—the prisons of the *Inquisition*,—"the day" only can reveal their silent sorrows and patient courage. The inscriptions on the walls alone are a glorious witness! The *Tower of London*, &c., &c.

JOURNEYS.—BOOKS. (See under these heads.)

CASUAL CIRCUMSTANCES.—

*BUNYAN*, when in the midst of his convictions, his mind had been greatly awakened, but was still dark, overheard three pious women talk in the street one day about regeneration, and beginning to frequent their company, such an entire change took place in his sentiments and feelings that he could scarce keep his thoughts on his secular work.

*TOPLADY*, when a lad of sixteen, strolled into a barn, where an illiterate layman was preaching reconciliation by the death of his Lord; *Toplady's* attention was excited, and from that time his thoughts began to flow in a new and a deeper channel.

*HEWITSON* at Leamington met one day with a young man at the mineral spring, whose appearance attracted him. He followed him down the hill, and entered into conversation, and discovered that he was sitting at the feet of one who could teach him more of the truth than ever he had learned before. The student was stricken by the arrow of God, and adored the providence which thus led the blind by a way that he had not known.

Thus is the glorious truth confirmed, "the Lord reigneth." In the storm and the tempest every drop of water is as obedient to the laws of nature as if it were laying calmly in the bosom of the tranquil lake; and in the world of mind, "man proposes, God disposes." The plan adapted by *Dr. Doddridge* as regards his own personal history, is one strongly to be recommended to all God's children, to keep a register of the most remarkable providences in our life, and often to review it, to

kindle a sense of gratitude and praise to the God and Lord of providence for his guiding, preserving, and overruling mercies.

**PUNISHMENT OF SIN.**—Gen. iv. 13; Lev. xxvi.; Num. xxxii. 23; Deut. xxviii.; xxxii. 35—43; Ezra ix. 13—15; Neh. ix. 33; Job iv. 8; xi. 6; xiv. 17; xv. 20—35; xxi. 17, 18; xxxiv. 21—23; xxxvi. 18, 19; Ps. ix. 16, 17; l. 21, 22; lxiv. 7—9; Prov. v. 11, 22; xi. 21; xiii. 21; xxii. 8; Eccles. viii. 11; Isa. iii. 11; xxviii. 17; xlvii. 3; Jer. ii. 17—19, 26; iv. 18; vi. 19; Lam. iii. 39; Dan. ix. 14; Hosea x. 13; Haggai i. 2—11; Matt. vii. 22, 23; xxv. 46; Mark ix. 42—50; Luke xii. 45—48; Acts v. 1—11; Rom. ii. 5, 8, 9; vi. 21—24; Gal. vi. 7, 8; Heb. x. 26—32; 2 Pet. ii. 9; Rev. xvi. 5; xxi. 8; xxii. 11.

**Figures** :—Dashing in pieces like a potter's vessel; treading down (as the mire of the streets, as ashes, or as straw for the dung-hill); grinding to powder; shooting at suddenly and unexpectedly; consuming as smoke; melting as a snail; breaking off as a decayed tree, Job xxiv. 20; burning as a furnace, or oven, stubble, or chaff; cutting through as easily and as often as the swimmer cuts through the waters; hell, (darkness, unquenchable fire, never-dying worm, gnashing of teeth, shame, destruction, eternal death.)

If no sin were punished here below, there would be no providence; if all sin were punished, where would be the need of future judgment?

“PUNISHMENT is the recoil of crime, and the strength of the back-stroke is in proportion to the original blow.”  
—*Trench.*

It was an ancient proverb, “The feet of the avenging deities are shod with wool.” Punishment is lame, but it will come in the end, though it be long on the way.

**DELAYED.**—How many examples have we in Scripture of punishment delayed long after the sin committed? Cf. Reuben's incest forty-three years after it was committed, Gen. xxxv. 22, and xlix. 3, 4, (B.C. 1732—



1689); Joseph's brethren, twenty-two years, Gen. xxxvii. xlv., (B.C. 1729—1707); Amalek, for waylaying Israel in the way, 411 years, Exod. xvii. and 1 Sam. xv. (B.C. 1491—1079); Saul slaying the Gibeonites, 2 Sam. xxi. 1; supposed to be forty-one years after 1 Sam. xxii. 18, 19; Joab for killing Abner, thirty-four years, and for killing Amasa, nine years, 2 Sam. iii. 29, 30; xx. 9, and 1 Kings ii. 28—34, (B.C. 1048 and 1023—1014); Jeroboam for burning incense upon the altar at Bethel, 351 years, 1 Kings xiii. 1, 2; 2 Kings xxiii. 15, 16, (B.C. 975—624.)

QUARRELLING.—Gen. xiii.; xxvi. 20; xxxi. 36—55; Exod. ii. 11—15; 2 Sam. xix. 41; 2 Kings v. 7; Prov. iii. 30; xv. 1; xvi. 28; xvii. 1, 14; xviii. 19; xxiii. 29, 30; xxvi. 17—28; Acts. xv. 36—41; Rom. xii. 18—24; 1 Cor. iii. 3; Gal. v. 20; Col. iii. 13; Jas. iii. 16; iv. 1; 1 Pet. ii. 1, 2.

"The quarrels of professors are often the reproach of their profession."—*Henry*.

"I NEVER love those salamanders that are never well but when they are in the fire of contentions. I will rather suffer a thousand wrongs than offer one. I have always found that to strive with a superior is injurious; with an equal, doubtful; with an inferior, sordid and base; with any, full of unquietness."—*Bishop Hall*.

"I THINK I have generally observed that the quarrels of friends in the latter part of life are never fully reconciled. A wound in the friendship of young persons, like a wound in the bark of young trees may be grown over, and it leaves no scar. The case is different with old persons and old trees; the reason of which may be accounted for from the decline of the usual patience, and the prevalence of spleen, suspicion, and rancour, towards the latter part of life."—*Shenstone*.

RAINBOW.—Gen. ix.; Ezek. i. 18; Rev. iv. 3; x. 1.

A sign of the covenant of mercy.

(1) God gave no promise of no more rain, but of no more flood. (2) A bow without an arrow. (3) A bow pointed against heaven, not earth. (4) A sign only to be seen by day—looked for in vain at night, and requiring two joint causes to produce it, the cloud and the sun, and the sun shining upon the cloud; so is it spiritually.

REGENERATION.—Deut. x. 16; xxx. 6; Ps. li. 10; Jer. iv. 4, 14; Ezek. xviii. 30—32; John i. 13; iii. 3—8; Rom. ii. 28, 29; 1 Cor. iv. 15; 2 Cor. v. 17; Gal. v. 6; vi. 15; Col. ii. 11; iii. 9, 10; Tit. iii. 5; Jas. i. 18; 1 Pet. i. 3, 23.

1 John iii. 14.—“We know that we have passed from death unto life.”

How? Here and in other parts of this Epistle St. John gives us the most clear and decisive tests of true regeneration, or being born again. One who is born of God, he tells us—(1) Does not commit sin, *i.e.*, habitually, willingly, wilfully, ch. iii. 9; v. 18; cf. i. 8, and John viii. 34. (2) Believes that Jesus is the Christ, the true and only Saviour, ch. v. 1. (3) Doeth righteousness, *i.e.*, brings forth the fruits of righteousness, ch. ii. 29; v. 3. (4) Overcomes the world, the fear of the world, and the love of the world, ch. v. 1. (5) Keepeth himself, ch. v. 18, is very careful of his own soul, “feareth always,” Prov. xxviii. 14. (6) Loves the brethren, ch. iii. 14; v. 1, 2.

Reader, are these marks in you?

Figures.—A new creation, 2 Cor. v. 17; a resurrection—life from the dead, John v. 25; Rom. vi. 13; Eph. ii. 1; awaking from sleep, Eph. v. 14; a transformation, Rom. xii. 2; putting off the old man, and putting on the new, Eph. iv. 22—24; passing from darkness to light, and from the power of Satan to God, Acts xxvi. 18; receiving a *new* heart, Ezek. xi. 19; a heart of flesh, Ezek. xxxvi. 26; a circumcised heart,

Deut. xxx. 6 ; washing and being made clean, Ps. li. 2, 7, 10 (cf. the water of separation," Numb. xix.).

Like the *re-tuning of an instrument*. (See *Flavel*, p. 168.)

— *clothing the body*, when washed, with new garments.

"The early Christians have told us that in the first ages of the Gospel, when an adult came to be baptized, he put off his old clothes before he went into the water, and put on new and clean raiment when he came out of it; to signify that he had put off his old and corrupt nature, and his former bad principles and corrupt practices, and become a new man. Have I 'put off the old man?' Alas! I lament that there is so little of the spirit of the virtues of Christ about me. It shall not be always thus. Though we have lien among the pots, we shall appear as doves whose wings are covered with silver, and their feathers with yellow gold."—*Salter*.

— *grafting a tree*, through which its nature is changed and improved, and the old stock is made to bear good fruit.

— *metal figures cast in a mould*. Rom. vi. 17, "That form of doctrine into which ye are delivered" (marg.),—alluding to melted metal poured into a mould, and thereby being put to a new use, and taking a new form. So the "vessels of wrath" are formed into "vessels of mercy."

"A CHILD, as soon as born (having all its limbs), is a perfect man as to parts, though they are not yet at their full growth and size; so the new man, or gracious principle, infused in regeneration, is a perfect new man as to parts, though, as yet, not arrived to the measure of the stature of the fulness of Christ."—*Dr. Gill*.

A MINER, who had lived in "a deep mine in Hungary, never having seen the light of the sun, may have received accounts of prospects, and, by the help of a candle, may have examined a few engravings of them; but let him be brought out of the mine and set on the mountain, what a difference appears!"—*Newton*.

— is not baptism. "Do thy beloved sins still lodge with thee, and keep possession of thy heart? Then art thou still a stranger to Christ and an enemy to God. The word and seals of life are dead to thee, and thou art still dead in the use of them all. Know you not that many have made shipwreck on the very rock of salvation?—that many who were baptized as well as you, and as constant attendants on all the worship and ordinances of God as you, yet have remained without Christ, and have died in their sins, and are now past recovery? Oh, that you would be warned! There are still multitudes running headlong that same course, tending to destruction, through the midst of all the means of salvation; the saddest of all to it, through words and sacraments, and all heavenly ordinances, to be walking hellwards! Christians, and yet no Christians; baptized, and yet unbaptized. As the prophet takes in the profane multitude of God's own people with the nations 'Egypt and Edom; all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart;' thus, thus the most of us are unbaptized in heart."—*Leighton*.

— *is not reformation*. A man may be reformed in his habits, and yet not be transformed in his heart. When the icicles are hanging in winter from the eaves of a cottage, will it suffice that the inhabitant should take his axe and hew them down one by one till the fragments are scattered in powdery ruin upon the pavement beneath? Will the work so done be done effectually? Surely a few hours warm shining of the sun would do it in a far better and much shorter way?. It is not by the habits being changed, but by the heart being changed, that we are born again. If a watch have a magnetized or defective mainspring, we may keep altering the regulator day by day, but it never can be made to keep true time.

"If it were possible for those who have been for ages in hell to return to the earth (and not to be regenerated),

I firmly believe that, notwithstanding all they have suffered for sin, they would still love it, and return to the practice of it."—*Ryland*.

"MERE REFORMATION differs as much from regeneration, as whitewashing an old, rotten house, differs from taking it down and building a new one in its room."—*Toptady*.

THE LAST CARDINAL ever seen in England.—Bishop Hall says, when a skilful astrologer pretended to tell him about the future, from the calculation of his nativity, he returned the wise answer, "Such, perhaps, I was born; but since then I have been born again, and my second nativity has crossed my first."

REMNANT, GOD'S PEOPLE A.—Gen. xlv. 7 (marg.); 1 Kings xviii. 22; xix. 10, 14; xx. 27; 2 Chron. xiv. 11; Ezra ix. 8; Neh. i. 3; Isa. vi. 13; x. 20—22; xi. 11, 16; xli. 14 (marg.), 15; Jer. xxxi. 7; l. 45; Ezek. vi. 8—10; ix. 8; xii. 16; xiv. 22; Joel ii. 32; Micah ii. 5; Hag. i. 14; Rom. ix. 27; xi. 4, 5; 1 Cor. ix. 24.

Figures of the paucity and poverty of God's people.—A remnant, Jer. xxiii. 3; a cottage in a vineyard (a frail tent—soon blown down), Isa. i. 8; a handful, Ps. lxxii. 16; a tithe, Isa. vi. 13; the gleaning of the vintage, Jer. vi. 9; jewels, rare as they are costly, Mal. iii. 17; a little flock, Luke xii. 32.

THE HISTORY OF THE CHURCH.—The Scripture records that in every age God has had "a remnant according to the election of grace." The Church has always been, as yet, a "little flock."

In the days of

*Noah*, eight only were saved in the ark; and of these afterwards, Ham was cursed.

*Abraham*, one family only was called out of Ur.

*Lot*, not ten righteous persons could be found in five cities; four only escaped destruction; and of these, one looked back, and suffered immediate

judgment. The other two so sinned that their posterity were cut off from the true people of the Lord.

The *Church in the wilderness*,—of all that left Egypt, two entered Canaan.

The *tribes* of Israel, the Levites were the smallest in number. When the people were numbered in the wilderness, Levi numbered 22,300; whilst the tribe of Judah numbered 74,600. (Num. iii. 39; ii. 4.)

*David*, "the faithful were minished." (Ps. xii. 10; liii. 1.)

*Ahab*, "the children of Israel were like two little flocks of kids; but the Syrians filled the country." (2 Kings xx. 27.)

*Isaiah*, "the daughter of Zion was left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." (Isa. i. 8.)

*Jeremiah*, scarce one could be found who walked uprightly. (Jer. v. i.)

*Ezekiel*, a few hairs saved out of many. Ezek. v.

*Micah*, no cluster left, only a few poor gleanings of the summer fruit. (Micah vii. 1.)

*Jesus* himself, a little flock (Luke xii. 32), one-fourth of the seed sown bringing forth good fruit. (Matt. xiii.)

*Apostles*, "a remnant" saved (Rom. xi. 5); "a few names in Sardis." (Rev. iii. 4.)

So it is now (Matt. vii. 14; xx. 16; Rom. xi. 5); and so it will be when the Master comes. (Luke xviii. 8.)

Yet, nevertheless,—

Small and despised as the Lord's people may be, they are still,—

1. "The remnant according to the election of grace." (Rom. xi. 5.)
2. If few in number, noble and mighty; "the precious sons of Zion, comparable to fine gold"

(Lam. iv. 2); despised by the world, they are the Lord's "jewels."

3. If weak in themselves, mighty in the strength of Jehovah. The barley-cake of Gideon overthrew the tent. (Cf. 1 Sam. xiv. 6.)
4. If humble now, yet soon they shall be exalted, and become part of the "great multitude" (Rev. vii. 7), which shall be as the stars of heaven, and the sands of the sea, and the dew of the morning. God will yet bring "many sons to glory." (Heb. ii. 9; Rev. xiv. 1.)

**REPENTANCE.**—Lev. xxvi. 40—42; Deut. xxx. 1—3, 6; 2 Sam. xii. 1—14; 1 Kings xxi. 27—29; Job xlii. 5, 6; Ps. xxxii. li.; Prov. xxviii. 13; Isa. xxvii. 9; Iv. 6, 7; Jer. iii. 12—14; viii. 6; xxxi. 18—20; Ezek. xiv. 6; xviii. 30—32; Dan. iv. 27; ix.; Joel ii. 12—18; Jonah iii.; Zech. xii. 10—14; Matt. iii. 2, 8; iv. 17; xi. 20—24; Mark i. 14, 15; Luke v. 8; xiii. 1—5; xvi. 30, 31; xxiv. 47; Acts ii. 38; iii. 19, 26; v. 31; viii. 22; xvii. 30; xx. 21; xxvi. 18, 20; Rom. ii. 4; 2 Cor. vii.; Rev. ii. 5, 21; iii. 3, 19; ix. 20, 21; xvi. 9.

—, "the TEAR dropt from the eye of faith."

— "consists in attrition (as when a rock is broken in pieces), and contrition (as when ice is melted into water). The former is the work of the Law, the latter of the Gospel; the one is like a hammer, the other like dew. . . . The Greek word for repentance signifies *after-wisdom*, the Hebrew word (*Nicham*) to take comfort. (John xvi. 21.)"—Watson.

"I BELIEVE it will be found that the repentance of most men is not so much sorrow for sin as sin, or real hatred of it, as sullen sorrow that they are not allowed to sin."—*Adam's Private Thoughts*.

**BROKEN, BUT NOT MELTED.**—There is many a wounded conscience that is wounded like a sheet of ice shivered on the pavement, which yet is stiff and cold. But let the

sun shine forth, and the ice is melted, and melted completely; so is it with legal and evangelical repentance.

HEART-WORK must be God's work. The great heart-maker alone can be the great heart-breaker.

TRUE and FALSE REPENTANCE: the difference between "is as great as that between the running of water in the paths after a violent shower, and the streams which flow from a living fountain."—*Venn*.

LATE repentance should carefully be distinguished from delayed repentance. "True repentance is never too late, but late repentance is seldom true." The penitent thief's was late repentance, but we have no evidence that it was deferred repentance.

"MANY persons who appear to repent are like sailors, who throw their goods overboard in a storm, and wish for them again in a calm."—*Mead*.

AUGUSTINE.—It is recorded of him that he had Ps. li. 17 ("The sacrifices of God are a broken and contrite spirit," &c.,) written over his bed in large letters, that he might have it before his eyes, and meditate often upon it.

REPENT NOW.—Rabbi Eliezer said to his disciples, "Turn to God one day before your death." "But how can a man," replied they, "know the day of his death?" "True," said Eliezer; "therefore you should turn to God *to-day*; perhaps you may die to-morrow. Thus every day will be employed in returning."

THE NAILS are gone, but the marks are left. "A Kittle boy, whose father desired to see him a good child, was told one day that a nail would be driven into a post whenever he should do an act that was wrong, and when he should do a good deed, he might pull one out. The little fellow tried to be good; and though there were a number of nails driven into the post, after a while not one remained. How happy must 'Benny' have been when he saw the last nail disappear from the post! His father was greatly pleased, and was congratulating his son,



when he was surprised to see that he was weeping. And very touching was the remark he made,—‘ Ah, the nails are all gone, but the *marks* are there still.’ ” Was not this contrition ?

RESIGNATION.—Job xi. 6 ; xviii. 4 ; xxxiv. 29—33 ; Ps. xxxvii. ; xxxix. ; xlii. ; xlv. 10 ; lv. 22 ; lxxvii. ; xciii. ; xcvi. 1, 2 ; Prov. xix. 3 ; Isa. viii. 17 ; Lam. iii. 22—41 ; Amos iii. 6 ; Micah vii. 9 ; Matt. xi. 27 ; John xiii. 7 ; xviii. 11 ; Acts xi. 17 ; Heb. xii. 4—13 ; 1 Pet. iv. 12, 13 ; v. 7.

Ps. xxxix. 9, “ I was dumb, and opened not my mouth ; because thou didst it.”

1. It is our *duty* to be resigned. Murmuring and rebellion are the marks of the ungodly. (Cf. Isa. li. 20.) Believers honour God and benefit themselves by calm acquiescence in the Divine will. 2. It is our *happiness*. What can we get by fretting ? Prov. xix. 3. 3. It was the *habit of Christ*. Ps. xxxviii. 11—14 ; Isa. l. 6 ; liii. 7 ; Matt. xxvi. 39, 42 ; John xii. 27 ; xviii. 11. 4. “ The Lord reigneth,” has comforted God’s saints in all ages. (Cf. Job—Aaron—Eli—David—Hezekiah—Paul, &c.)

Matt. v. 10, “ Thy will be done on earth, as it is in heaven.”

A Sabbath-school teacher, questioning his children upon the Lord’s prayer, asked them as to this verse,—“ My dear children, *what* is to be done ? ” “ The will of God.” “ And where ? ” “ On earth.” “ And how ? ” “ As it is in heaven.” “ And how,” said he, “ do you think the angels and the happy spirits do the will of God in heaven, as they are to be our pattern ? ” The first child answered, “ Immediately.” The second, “ They do it diligently.” The third, “ They do it always.” The fourth, “ They do it with all their heart.” The fifth, “ They do it altogether.” Here a pause ensued, and no other of the children appeared to have any further answer. But, after some time, a little girl arose, and said, “ Why, Sir, they do it *without asking any questions*.”

P. HENRY.—“ Fit us to leave or be left,” was one of his constant prayers.

**TAYLOR.**—"I thank God that every blessing of worldly comfort that I prayed for, the longer He has kept it from me; and the more I prayed for it, I found it the greater comfort in the end."

**JOHN BROWN**, of Haddington.—"No doubt I have met with trials, like others; but yet, so kind has God been to me, that I think, if God were to give me as many years as I have lived in the world, I would not desire one single circumstance in my lot changed, except that I wish there had been less sin. It might be written on my coffin, 'There lies one of the cares of Providence, who early lost both father and mother, and yet never wanted for the care of either.'"

**DR. ARNOLD'S SISTER**, during twenty years of continued sickness, made it a point never to allude to her sufferings to others.

**TRUE SUBMISSION.**—There was a good woman, who, when she was ill, being asked whether she was willing to live or die, replied, "Which God pleaseth." "But," said some one standing by, "if God were to refer it to you, which would you choose?" "Truly," said she, "if God were to refer it to me, I would even refer it to Him again."

**A SCOTCH MINISTER**, when asked if he thought himself dying, gave the calm and submissive answer—"Really, friend, I care not whether I am or not; for if I die, I shall be with God; and if I live, God will be with me."

**Ex.** Jacob, Gen. xliii. 11—14; Aaron, Lev. x. 3; Job, Job i. 21; ii. 10; Eli, 1 Sam. iii. 18; David, 2 Sam. xii. 23; xv. 26; xvi. 10; Shunammite, 2 Kings iv. 26; Hezekiah, 2 Kings xx. 19; John the Baptist, John iii. 26—30; Stephen, Acts vii. 59; Paul, Acts xxi. 13; Jesus, Isa. l. 6; liii. 7; Matt. xxvi. 39, 42; John xii. 27; xviii. 11.

**RESPONSIBILITY.**—**Ex.** xviii. 23—26; Lev. iv. 4, 14 (the sin-offering for the high-priest was the same as

for the whole congregation); Ezek. ii. 5; xxxiii. 33; Luke x. 10—16; xii. 47, 48; xix. 13; John ix. 41; xv. 22—24; Rom. ii. 27; iii. 12; Gal. vi. 5; James iv. 17.

1 Cor. vi. 19, 20, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's."

A man of wealth and worldliness was walking at leisure, and thinking within himself, "I am a happy man: with a large fortune, all of which I have acquired myself, so that I am dependent on no one. It is all my own." Just then a thunderstorm drove him for shelter into the open door of a church. As he entered, the preacher was announcing his text, "Ye are not your own: ye are bought with a price." At the sound of words so opportune the rich man started; and as he listened, he saw his folly, and became henceforward, taught by the Spirit, a wiser and humbler man.

RESURRECTION.—Job xix. 25—27; Isa. xxv. 8; xxvi. 19; Ezek. xxxvii. 1—14; Dan. xii. 2; Matt. xxii. 23—33; Luke xiv. 14; xx. 36; John v. 25—29; vi. 39, 40, 44; xii. 24; Acts iv. 2; xvii. 18, 32; xxiv. 15; xxvi. 8; Rom. vi. 5; viii. 11, 23; 1 Cor. xv. 2; 2 Cor. iv. 14; Phil. iii. 10, 11, 21; Col. iii. 3, 4; 1 Thess. iv. 13—16; 2 Tim. ii. 18; Heb. vi. 1, 2; xi. 35; Rev. xx. 5—13.

Acts iv. 2, "They taught the people, and preached through Jesus the resurrection from the dead."

"Mr. Moffatt was once preaching upon the resurrection, when a chief, Macaba, notorious for being the terror of his enemies, was present. "What!" said he, starting with surprise, "what are those words about the dead? The dead arise?" "Yes," said the missionary, "all the dead shall arise." "Will my father arise?" "Yes," answered the missionary. "Will all the slain in battle arise?" "Yes," answered the missionary. "Will all that have been killed and eaten by lions, tigers, and crocodiles arise?" "Yes, and come to judgment." "Hark!" shouted the chief, turning to the warriors, "ye wise men, did your ears ever hear such strange and unheard-of news?—did you ever hear such news as this?" turning to an old man, the wise man

of his tribe. "Never!" answered the old man. The chief then turned to the missionary, and said, "Father, I love you much, but the words of a resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise; the dead shall not rise!"

"Tell me, my friend, why not?" said the missionary. "I have slain my thousands: shall *they* arise?" The thought completely overwhelmed him.

It is a great and terrible thought, that we must meet again all whom we have neglected, injured, or destroyed.

Figures: Awaking out of sleep, Isa. xxvi. 19; morning after night, Ps. xlix. 14, 15; a tree cut down, and sprouting again, Job xiv. 7—14; corn of wheat rising through death, John xii. 24; transformation of insects; old, broken, and battered silver, melted and moulded into a new and glorious pattern; spring bursting out of winter; Israel's deliverance through the Red Sea, Exod. xii.

"We are not so sure to rise out of our beds, as we are out of our graves."

THE PAPER-MILL.—A visit to a paper-mill suggested the following thoughts:—"And so paper, that article so useful in human life, that repository of all arts and sciences, that minister of all Governments, that broker in all trade and commerce, that second memory of the human mind—takes its origin from vile rags. The rag dealer trudges on foot, or drives his cart through towns and villages, and his arrival is the signal for searching every corner and gathering every old and useless shred; these he takes to the mill, and there they are picked, washed, mashed, shaped, and sized, in short, formed into a fabric beautiful enough to venture, unabashed, into the presence of monarchs and princes. This reminds me of the resurrection of the body. When deserted by the soul, I know not what better the body is than a worn and rejected rag. Accordingly it is buried in the earth, and there gnawed by worms, reduced to dust and ashes. If, however, man's art and device can produce so pure and white a fabric as paper from filthy rags, what should

hinder God, by his mighty power, to raise from the dead this vile body of mine, and fashion and refine it like the glorious body of the Lord Jesus Christ?"—*Gotthold*.

**RESURRECTION OF CHRIST—FORETOLD—**Ps. ii. 7; xvi. 10; Isa. xxvi. 19; Hosea vi. 2; Matt. xvi. 21; xvii. 23; xx. 18, 19; Mark viii. 31; ix. 9, 10; John ii. 19—22; x. 17, 18.

Matt. xxvii. 63—66; xxviii.; Mark xvi.; Luke xxiv.; John xx. 21; Acts ii. 24—32; xiii. 30—37; xvii. 31; Rom. i. 4; iv. 25; vi. 4—11; viii. 11, 34; 1 Cor. xv.; 2 Cor. v. 15; Phil. iii. 11; Col. iii. 1—4; 2 Tim. ii. 8; Heb. xiii. 20; 1 Peter i. 3, 21; iii. 18—21.

Cf. *Isaac* received back from the dead. Heb. xi. 19.

*Joseph* raised from the prison to the throne. Gen. xli. 41—44.

*Firstfruits* offered the day after the Passover Sabbath, as the pledge of the whole harvest. Lev. xxiii. 9—14.—“The very first employment of Israel in Canaan was preparing the type of the Saviour’s resurrection, and their first religious act was holding up that type of a risen Saviour.”—*Bonar*.

The *bird* set loose after the cleansing of the leper. Lev. xiv. 53.

*Jonah*, three days and three nights in the whale’s belly. Matt. xii. 40.

**RETRIBUTION.**—1 Sam. ii. 30; Ps. ix. 15; xviii. 20—26; lvii. 6; lviii. 10, 11; xciv. 23; Prov. i. 31—33; v. 22; xi. 5, 8; xiii. 6, 7; xxvi. 27; Isa. xxxiii. 1; Mal. ii. 9 (marg.); Matt. vii. 2; Gal. vi. 7; Rev. xiii. 10.

“He that rolls the stone of reproach upon others, let him expect that it will roll back upon himself.” (“Ashes fly back in the face of him who throws them.”)

Examples,—

*Jacob* deceived his father, and was in turn deceived by his own sons. The *Egyptians* killed the Hebrew male children,

and God smote the first-born of Egypt. *Sisera*, who thought to destroy Israel with his iron chariots, was himself killed with an iron nail, stuck through his temples. *Adoni-bezek*, Judges i. 5—7. *Gideon* slew forty elders of Succoth, and his sons were murdered by Abimelech. *Abimelech* slew seventy sons of Gideon upon one stone, and his own head was broken by a piece of millstone thrown by a woman. *Samson* fell by the "lust of the eye," and before death the Philistines put out his eyes. *Agag*, 1 Sam. xv. 33. *Saul* slew the Gibeonites, and seven of his sons were hung up before the Lord, 2 Sam. xxi. 1—9. *David*, 2 Sam. xii. 10—14. *Ahab*, after coveting Naboth's vineyard, 1 Kings xxi. 19, fulfilled, 2 Kings ix. 24—26. *Jeroboam*, the same hand that was stretched forth against the altar was withered, 1 Kings xiii. 1—6. *Joab* having killed Abner, Amasa, and Absalom, was put to death by Solomon. *Daniel's accusers* thrown into the lions' den meant for Daniel. *Haman* hung upon the gallows designed for Mordecai. *Judas* purchased the field of blood; and then went and hanged himself.

So in the history of *later days*, Bajazet was carried about by Tamerlane in an iron cage, as he intended to have carried Tamerlane. *Mazentius* built a bridge to entrap Constantine, and was overthrown himself on that very spot. *Alexander VI.* was poisoned by the wine, he had prepared for another. *Charles IX.* made the streets of Paris to stream with Protestant blood, and soon after blood streamed from all parts of his body in a bloody sweat. *Cardinal Beaton* condemned George Wishart to death, and presently died a violent death himself; he was murdered in bed, and his body was laid out in the same window from which he had looked upon Wishart's execution.

**RICHES.**—Gen. xiii. ; Deut. viii. 7—20 ; 1 Sam. ii. 7 ; 1 Kings iii. 5—15 ; 1 Chron. xxix. 12, 28 ; 2 Chron. xvii. 5, 6 ; xviii. 1 ; Job i. ; xxvii. 13—23 ; xxxi. 24—28 ; xxxvi. 18, 19 ; xlii. 10—17 ; Ps. xvii. 14 ; xxxvii. 16 ; xxxix. 6 ; lii. 7 ; lxii. 10 ; lxxiii. ; cxii. 3 ; Prov. iii. 16 ; x. 15, 22 ; xi. 4 ; xiii. 7, 22 ; xiv. 20, 24 ; xv. 6, 27 ; xxii. 2, 4 ; xxiii. 4, 5 ; xxvii. 24 ; xxx. 7—9 ; Eccles. ii. ; iv. 6 ; v. 10—13 ; vii. 14 ; Jer. ix. 23, 24 ; xvii. 11 ; Hos. ii. 8 ; Hab. ii. 6, 13 ; Matt. vi. 19—21 ; xiii. 22 ; xvi. 26 ; xix. 21—26 ; xxvii. 57, 58 ; Mark x. 24 ;

xii. 41—44; Luke i. 53; vi. 24; xii. 16—34; xiv. 12—14; xvi.; xviii. 18—30; xix. 2, 3; 1 Tim. vi. 6—10, 17—19; James i. 9—11; ii. 1—7; v. 1—6; 1 John iii. 17; Rev. ii. 9; iii. 18; vi. 15—17; xviii.

Figures of the vanity of, a burden (the Hebrew has the same word for riches and weight, "golden weights draw rich men down"); wages put in a bag with holes, Hag. i. 6; the eagle disturbed and flying from her nest, Prov. xxiii. 5; garments laid up to be moth-eaten, and gold and silver cankered, Jas. v. 1—3; a snare, shipwreck, piercing through, 1 Tim. vi. 9, 10; thorns choking the good seed, Matt. xiii. 22; food vomited, Job xx. 15; the flower of the grass fair, but soon fading or cut down, Jas. i. 10; (many times the flower is gone while the stalk remaineth; so man seeth all that he hath been gathering long, cut off, and he remains a withered stalk, cf. Job. xxiv. 24); as one lading himself with thick clay, Hab. ii. 5, 6; a spider's web, spun from its own bowels with the utmost skill and industry, yet how soon and suddenly blown away or swept away in an unlooked for moment!

"In this world it is not what we *take* up, but what we *give* up, that makes us rich."—*Beecher*.

"VERY few men acquire wealth in such a manner as to receive pleasure from it. Just as long as there is the enthusiasm of the chase they enjoy it; but when they begin to look around, and think of settling down, they find that that part by which joy enters is dead in them. They have spent their lives in heaping up colossal piles of treasure, which stand, at the end, like the pyramids in the desert sands, holding only the dust of kings."—*Ibid*.

TRUE riches consist in wanting no necessities, and desiring no superfluities.

"WE SEE what a man *has*, and therefore we envy him; did we see how little he enjoys, we should often pity him."—*Seed*.

"IF RICHES have been your idol hoarded up in your

coffers, or lavished out upon yourselves, they will, when the day of reckoning comes, be like the garment of pitch and brimstone, which is put on the criminal condemned to the flames."—*Hervey*.

"HOW MUCH IS HE WORTH?"—A common question which generally receives a wrong answer. A man is worth precisely just so much as he has capacity and inclination to be useful with. He is to be estimated by the good he attempts or accomplishes. Not the tax-gatherer, but the Word of God, can decide his true value. Neither polished marble nor lying epitaph can preserve the memory, or ennoble the life of him who, dying, leaves behind no monument of mercy, and no remembrance of generous and benevolent worthiness."—*Christian Intelligencer*.

"HE LEFT A VERY LARGE PROPERTY."—The closing sentence of a recent obituary. How many reflections it suggests!

*What a pity he was obliged to leave it!* He had taken great delight in collecting it. It was well and fairly earned, it was all the fruit of his own energy, industry, and good judgment, yet he had to leave it, and went out of the world as poor as he came in.

*He might have taken it with him,*—rather he might have sent it forward in advance of him. Every pound that he had given in humble faith to assist in carrying the glad tidings of salvation to the ends of the earth, every cup of cold water given to a disciple, every tear of pious sympathy for the suffering, every gift of kindly charity to the needy, would have added to the store of his durable riches.

*How much more blessed is it to go to, than to leave a large property!* The man who is poor in this world's goods, but rich in faith, closes his eyes on this life, and goes to take possession of a large property. He owned not a foot of land on earth, but for him,

"Sweet fields beyond the swelling flood,  
Stand drest in living green."



His food here was scarce and scanty, but there he will eat freely from the "tree of life." His garments here were poor and plain, but there he shall be "clothed in white robes," fair and clean. He associates here with those who are despised of men, but there his companions will be "an innumerable company of angels," and the "Church of the Firstborn, which are written in heaven."

GOLDEN WEIGHTS.—"When the Washington steamer was burnt, one of the passengers, on the first alarm of fire, ran to his trunk, and took from it a large amount of gold and silver coin, and loaded his pockets, ran to the deck, and jumped overboard. As a necessary consequence, he went down immediately. His treasure was his ruin." Was his an uncommon case?

BAXTER.—"I never knew how it was," said he, "but I always seemed to have the most come in, when I gave the most away."

CECIL.—"I had been known," says one, "as an occasional hearer at St. John's, and by asking his advice when commencing master of a family; but some years had passed since I enjoyed the pleasure of speaking to him, when he called at my house, and desired to see me. After the usual salutations, he addressed me thus: 'I understand you are very dangerously situated!' He then paused. I replied that I was not aware of it. He answered, 'I thought it was probable you were not, and therefore I called on you. I hear you are getting rich. Take care, for it is the road by which the devil leads thousands to destruction.' This was spoken with such solemnity and earnestness that the impression will remain for ever on my memory."

ROCK, God A.—Exod. xxxiii. 21; Deut. xxxii. 4, 31; Ps. xviii. 31; xxxi. 2, 3; xlii. 9; lxi. 2; lxii. 2; lxxviii. 35; 1 Pet. ii. 8; 1 Cor. x. 4.

"Men who stand on any other foundation than the Rock Christ Jesus, are like birds who build their nests in

trees by the side of rivers. The bird sings in the branches, and the river sings below, but all the while the waters are undermining the soil about the roots, till, in some unsuspected hour, the tree falls with a crash into the stream, and then the nest is sunk, the home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of the rock are undisturbed, and after every winter, coming again they find their nests awaiting them, and all their life long brood in the same places, undisturbed by stream or storm."—*Beecher*.

**SABBATH, THE.**—Gen. ii. 3; Exod. xx. 8—11; xxxi. 12—17; Levit. xix. 3, 30; xxiii. 32; xxv. 1—22; xxvi. 34, 35; Num. xv. 32—36; Deut. v. 12—15; 2 Chron. xxxvi. 21; Neh. x. 28—31; xiii. 15—22; Ps. xcii. (title); cxviii. 24; Isa. i. 13; lvi. 2—7; lviii. 13, 14; lxvi. 23; Jer. xvii. 19—27; Lam. i. 7; ii. 6; Ezek. xx; xxii. 26; Hos. ii. 11; Amos viii. 5; Matt. xii. 1—13; xxviii. 1; Mark ii. 23—28; Luke iv. 16; xiii. 10—17; xxiii. 54; John v. 10—18; vii. 23; xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2; Heb. iv. 9; Rev. i. 10.

**Figures.**—The Lord's day; the day of rest; the pearl of days. God's enclosure, "as if a segment of the eternal Sabbath had been inserted in the days of earth, and men wondered at their own happiness."—*Hamilton*. Called by the Jews, the day of light; by the Africans, ossa-day, the day of silence; by the Cree Indians, the praying day; by the early Christians the queen of days.

Sin keeps no Sabbaths.

**YEARS OF SABBATHS.**—In every forty years of a man's life he has spent nearly six years of Sabbaths; in every seventy years, ten. How little do we consider our solemn, vast, responsibility!

**WET SUNDAYS.**—"It was ascertained by a weather table, accurately kept for a period of ten years, that the average of rainy days for that space of time in each year was fifty-seven; to which may be added the days on which it snowed, and the average will be at least

seventy. The average number of days in the year, in which either rain or snow, or both fell, is found to be 69½, and seventy may be regarded as the average number. Now as we know not that the Sabbaths are more exempt than other days, there will be at least ten stormy Sabbaths in each year. It may, therefore, be expected that at least every fifth Sabbath will be of this description. And if any one make it a practice to neglect the worship of God whenever it rains or snows, he will lose in five years fifty Sabbaths, or about a whole year of Sabbaths; and in forty years eight whole years of public worship."—*Cottage Magazine*.

CHAMPS-ELYSEES.—The Sabbath, it has often been said, is the simplest and most palpable type we have of heaven; and one of the best ways of spending the Sabbath well, is to try and realize the eternal heavenly rest; as, *vice versâ*, one of the ways of realizing heaven is the pure enjoyment of a well-spent earthly Sabbath. But what a Sabbath is that of the lover of pleasure! "There is a place in Paris," wrote M'Cheyne, when in France, "called the Champs-Elysées, or the plain of heaven, a beautiful public walk, with trees and gardens. It is the chief scene of their Sabbath desecration, and an awful scene it is! Oh, thought I, if this be the heaven the Parisian loves, he will never enjoy the pure heaven that is above."

PHILIP HENRY used to say of a well-spent Sabbath, "If this be not the way to heaven, I know not what is."

WILBERFORCE.—"Oh what a blessing is Sunday, interposed between the waves of worldly business like the divine path of the Israelites through Jordan. There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath holy. I can truly declare that to me the Sabbath has been invaluable."

It was to his unvarying observing of the day of rest, that he ascribed his continued ability to attend to business so long. Once (in 1800), when Parliament was fixed to meet

on Monday, January 16, as soon as he heard of it, he immediately wrote a protest to Mr. Percival, remonstrating against the Sunday travelling which would thus be occasioned, and the day was immediately altered, through his intervention, to Thursday, the 19th.

COLERIDGE once said to a friend on Sunday morning, "I feel as if God had, by giving the Sabbath, given fifty-two springs in every year."

FIRST SABBATH OF THE PILGRIM FATHERS.—"The spot of all places in North or South America to my mind the most hallowed, is the island where the fatigued, desolate, almost perished pilgrims spent their first Sabbath. Within half an hour's sail of the coast—nay, within ten minutes' sail, if the wind and tide favoured—of the place where they were to abide all the rest of their pilgrimage, they moored at the island, and would not again set a sail that day, or take an oar in hand, or do aught of worldly work, because it was the Lord's-day. And there, upon that desolate island, frost-bound, habitationless, beneath a snowy sky, or, what was worse, a freezing sleet, they dedicated the hours of the Sabbath to the worship of God. There is no spot in all the scene, on which the vision rests with so solemn and thrilling an interest as that."—*Dr. Cheever*.

AARON AND HUR SOCIETIES.—"I have been endeavouring," Dr. Payson writes to his mother, "to establish among us what are called Aaron and Hur Societies; i.e., little collections of four or five, or more persons, who meet before service on Sabbath morning, to spend an hour in prayer for a blessing on the minister and the ordinances. They began on New Year's Day, and we seemed to have an immediate answer, for the Meeting was unusually solemn, and we have reason to hope that the Word was not preached in vain."

SCOFFING.—Gen. xxi. 9; 2 Kings ii. 23, 24; Neh. iv. 1—9; Ps. i. 1; lxix. 7; cxliii. 4; Prov. iii. 34; ix. 7, 8; xiii. 1; xv. 1, 12; xxix. 8; Isa. v.

18, 19; liii. 3; Jer. xvii. 15; Lam. i. 7; iii. 14, 61—63; iv. 2; Matt. v. 10—12; ix. 24; xxvii. 28—31, 39—44; Luke xvi. 14; xxii. 63, 64; xxiii. 11; Acts ii. 13; xvii. 32; 2 Peter iii. 3, 4; Jude 18.

Luke xiii. 3: "Except ye repent, ye shall all likewise perish."

In the days of Whitfield, Thorpe, one of his most violent opponents, and three others, laid a wager who could best imitate and ridicule Whitfield's preaching. Each was to open the Bible at random, and preach an extempore sermon from the first verse that presented itself. Thorpe's three competitors each went through the game with impious buffoonery. Then, stepping upon the table, Thorpe exclaimed, "I shall beat you all." They gave him the Bible, and by God's inscrutable providence, his eye fell first upon this verse, "*Except ye repent, ye shall all likewise perish.*" He read the words, but the sword of the Spirit went through his soul in a moment, and he preached as one who scarce knew what he said. The hand of God laid hold upon him, and intending to mock, he could only fear and tremble. When he descended from the table, a profound silence reigned in the company, and not one word was said concerning the wager. Thorpe instantly withdrew, and after a season of the deepest distress, passed into the full light of the Gospel, and became a most successful preacher of its grace.

"THE LORD SENT IT, IF THE DEVIL BROUGHT IT."—Old Granny Bender was a poor widow, full of prayers and faith. One night, as two young lads were returning from the town with a couple of baker's loaves, said one, "Tom, suppose we have a little fun with Granny Bender?" "Agreed," said Tom. They went up to her cottage to reconnoitre, and, listening at the door, found old Granny praying for food. The thought struck them to throw their two loaves down the chimney; so up they clambered, and down the loaves tumbled.

When they reached the window, they found the old woman still on her knees, thanking God for having answered her prayers.

"Well, really! is the old woman so simple as to

believe that the Lord answered her prayer, and sent her two loaves of bread down the chimney?"

"No doubt of it."

"Hallo, Granny!" said I, "is it possible that you believe that bread came down from heaven? Why, I threw it down the chimney."

The old woman's face was turned fully towards me, and I could see the tears of thankfulness as I felt her keen rebuke, while she said, "Well, all I know is, *the Lord sent it, if the devil brought it.*"

You may be sure I vanished instantly.

A POOR MAN, who had heard the preaching of the Gospel, and to whom it had been greatly blessed, was the subject of much profane jesting and ridicule among his fellow-workmen and neighbours. On being asked if these daily persecutions did not sometimes make him ready to give up his profession of attachment to Divine truth, he replied, "No! I recollect our good minister once said in his sermon, that if we were so foolish as to permit such people to laugh us out of religion, till at last we dropped into hell, they could not laugh us out again."

SCRIPTURES.—Deut. vi. 6—9; xvii. 18—20; xxx. 11—14; Josh. i. 8; Neh. viii.; Job xxiii. 12; Ps. i. 2; xii. 6; xvii. 4; xix. 7—11; cxix.; Prov. vi. 23; xxx. 5; Isa. viii. 20; xxxiv. 16; xl. 8; Jer. xv. 16; xxxvi.; Dan. ix. 2; x. 21; Matt. iv. 4; xxi. 42; xxii. 29; Mark vii. 9—13; Luke xxiv. 27, 45; John ii. 22; v. 39; x. 35; xii. 48; xvii. 17; xx. 30, 31; Acts xvii. 11, 12; xviii. 24; xxiv. 14; Rom. iii. 2; xv. 4; xvi. 26; 1 Cor. ii. 13; 2 Cor. ii. 17; Gal. iii. 22; Col. iii. 16; 2 Tim. i. 13; iii. 14—17; Heb. iv. 12; James i. 18, 21—25; 1 Peter i. 23; ii. 2, 8; iv. 11; 2 Peter i. 19, 21; iii. 16; Rev. xxii. 18, 19.

Ps. xix. 11.—"Moreover by them is thy servant warned."

"A certain Jew had formed a design to poison Luther,

but was disappointed by a faithful friend, who sent Luther a portrait of the man, with a warning against him. By this, Luther knew the murderer, and escaped his hands. Thus the Word of God, O Christian, shows thee the face of those lusts, which Satan employs to destroy thy comforts and poison thy soul."

John v. 39.—"Search the Scriptures."

It is recorded of M'Cheyne,—“His family devotions were full of life, full of gladness, to the end. Indeed, his very manner of reading the chapter reminded you of a man poring into the sands for pieces of fine gold, and from time to time holding up to you what he delighted to have found. ‘One gem,’ said he once, ‘from that ocean is worth all the pebbles from earthly streams.’”

Eph. vi. 17.—“The sword of the Spirit, which is the Word of God.”

It is reported of a great person, that being desirous to see the sword wherewith Scanderbeg had done so great exploits, when he saw it, he said that he saw no such great matter in that more than any other sword. “It is truth,” said one standing by, “you see the sword, but not the arm that wielded it.” So, when we look upon the Scriptures, we find them the same as other writings, but when we remember the arm that wields the sword,—when we look upon the operation of God’s Spirit working thereby,—we no longer wonder at the mighty effects.

- are a *letter* from the “Father of mercies” to his children at school.
- — a *banquet*, where all are bidden “come and welcome.”
- — a *book in cipher*, which none but believers can decipher.
- — a *prism*, which only glistens when held to the light.
- — a *portrait*, from which the eye of some dear, entreating friend seems to follow us whichever way we turn.
- — a *stone* of the mountain covered with moss. Put it under the microscope, and what wonders are revealed!

- — the *magazine* and storehouse of the Christian soldier, wherefrom he must gather all his weapons.
- — the *spiritual barometer* to discern the heart's true state.
- — the *telescope*, revealing the glories of the upper world.
- — the *map* and chart of the celestial city.

THE PRICE of a Bible in the time of Edward I. was 37 $\frac{1}{2}$ l. The hire of a labourer then was three-halfpence a day ; so that it would have taken such a person the earnings of 4,800 days, or thirteen years and fifty-five days to obtain one ; or, excluding the Sundays, more than fifteen years and three months of constant labour !

Contrast with this, the Bible in the present day :—

THE BRITISH AND FOREIGN BIBLE SOCIETY alone have spread, directly or indirectly, during the last fifty years, no less than 46,000,000 copies of the Word of Life, of which the greatest part have been circulated among English readers ; and from their press six copies are now issued every minute of the day (of ten hours), or 3,600 daily ; and this at a price so low that the poorest may afford it.

ILLUMINATED BIBLES.—Before the art of printing, old monks used to take immense pains in illuminating Bibles, tracing the letters in silver, and gold, and brilliant colours. It has been suggested that a Bible might be printed in a similar manner, if every Christian reader could make bright those passages which have stirred or strengthened him. How many illuminated Bibles would the Church possess ! Take a few who would mark the texts which first brought them to the feet of Jesus :—

The *Ironsides Soldier*, in whose Bible the bullet stopped at Eccles. xi. 9, 10. There would be his brightest illuminated text.

*Augustine*—Rom. xiii. 13.—There was his.

*Earl of Rochester*, "the wit, the sinner, and the penitent"  
—Isa. liii.



*The martyr Bilney*—1 Tim. i. 15.

*Alexander Henderson*—John x. 1 (page 62).

*Jonathan Edwards*—1 Tim. i. 17.

*Rev. Thos. Adam* (author of "Private Thoughts")—  
Rom. i.

*Cowper*—Rom. iii. 26.

*D' Aubigné*—Eph. iii. 20; read at an inn at Kiel.

\* \* \* \* \*

Reader, what texts would stand brightest in *your* Bible, if illuminated thus?

EXPANDED TEXTS.—"The boy holds his ball of twine in his hand, and thinks it is not much, he can clasp it so easily; but when he begins to unroll it, and his wind-borne kite mounts higher and higher, till at length that which, on the ground, was taller than he, is now no bigger than his hand, he is astonished to see how long it is. So there are little texts, which look small in your palm, but, when caught up upon some experience, they unfold themselves, and stretch out until there is no measuring their length."—*Beecher*.

CROMWELL'S SOLDIERS' BIBLE.—By the especial command of Cromwell, every man in his army carried a "Soldiers' Pocket Bible" with him, wearing it generally near his heart. It was a single sheet, of sixteen pages, containing selections from Scripture, in eighteen chapters, each with an appropriate heading; as, *e.g.*,—

A soldier must not do wickedly.

A soldier must pray before he goes to fight.

A soldier must love his enemies, as they are his enemies; and hate them, as they are God's enemies. Matt. v. 44; 2 Chron. xix. 2; Ps. cxxxix. 21, 22.

It is certainly remarkable that the success of Cromwell's army commenced immediately after the publication of "The Pocket Bible;" and, after they began to use it, they never lost a battle.

THE ROAD-BOOK.—"The Bible the religion of Protestants." This was well illustrated by an Irish peasant, whom a Romish priest was trying to persuade to give up

his Bible. "Supposing," said the priest, "you were going to Dublin, and came to that spot where four roads meet, and did not know the way; and one person told you to go to the right, and a thousand to take the left; which would you listen to? In other words,—should you mind what Luther, a single heretic says, or what the Pope, and the cardinals, and all the doctors of the Catholic Church teach you?" "Why," answered the poor man, "if I had a road-book in my pocket I would not mind any of them. Now (producing his Bible), I have such a book here, and I must follow it, God helping me, in spite of the Pope, and cardinals, and doctors." The priest soon left the man, in manifest self-confusion.

"WHAT WARRANT have *you* to read the Bible for yourself?" was the demand of another priest of a new convert to the true faith. "Och!" was the answer, "I've a *sarch* warrant." John v. 39.

THE HISTORY of a TEXT-BOOK.—A few years ago, a little boy had a small text-book given him by his grandmother; it was bound in red leather, and had his name written in it. One day he went to Lynn Mart, however, and lost it, to his no small regret.

About a year afterwards, the Rev. R— C—, the clergyman of W— (a parish about eight miles from Lynn), was sent for to see the wife of a man well known as a notoriously bad character; the medical man, who brought the message, adding, "You will find the lion become a lamb."

What had been the cause? The woman's child had picked up the text-book, and carried it home. Curiosity, or rather the Spirit's guiding power, led her to read it; and her understanding was opened, and she received the truth. She died soon after, full of joy and hope. Isa. lv. 11.

Dr. HARRIS, in all his wills, renewed this legacy:—"Item, I bequeath to my children, and to my children's children, each of them, a copy of the Bible, with this inscription upon it, '*None but Christ.*'" (Col. iii. 16.)"

**A FITTING RESOLVE.**—At a Missionary Meeting in Mangaia, after the whole Bible had been received in their own language, an aged disciple rose up to exhort the people to read the whole Bible through. Lifting his own new Bible before the congregation, he exclaimed, "My brethren and sisters, this is my resolve: the dust shall never cover my new Bible, the moths shall never eat it, the mildew shall never rot it! My light, my joy!"

**NEGLECTED TREASURE.**—A traveller one day called at a cottage to ask for a draught of water. Entering, he found the parents cursing and quarrelling, the children trembling, crouched in a corner; and wherever he looked he saw only marks of degradation and poverty. Greeting the inmates, he asked them, "Dear friends, why do you make your house like hell?"

"Ah, Sir," said the man, "you don't know the life and trials of a poor man, when, do what you can, everything goes wrong."

The stranger drank the water, and then said softly (as he noticed in a dark and dusty corner a Bible), "Dear friends, I know what would help you, if you could find it. There is a treasure concealed in your house. Search for it."

And so he left them.

At first the cottagers thought it a jest, but, after a while, they began to reflect. When the woman went out, therefore, to gather sticks, the man began to search, and even to dig, that he might find the treasure. When the man was away, the woman did the same. Still they found nothing;—increasing poverty brought only more quarrels, discontent, and strife.

One day, as the woman was left alone, she was thinking upon the stranger's word, when her eye fell on the old Bible. It had been a gift from her mother, but since her death had been long unheeded and unused.

A strange foreboding seized her mind. Could it be this the stranger meant? She took it from the shelf, opened it, and found the verse inscribed on the titlepage, in her

mother's handwriting, "The law of thy mouth is better unto me than thousands of gold and silver." It cut her to the heart. "Ah!" thought she, "this is the treasure, then, we have been seeking." How her tears fell fast upon the leaves!

From that time she read the Bible every day, and prayed, and taught the children to pray; but without her husband's knowledge. One day he came home, as usual, quarrelling, and in a rage. Instead of meeting his angry words with angry replies, she spoke to him kindly and with gentleness. "Husband," said she, "we have sinned grievously. We have ourselves to blame for all our misery, and we must now lead a different life." He looked amazed. "What dost thou say?" was his exclamation. She brought the old Bible, and, sobbing, cried, "There is the treasure. See, I have found it!"

The husband's heart was moved. She read to him of the Lord Jesus, and of his love. Next day she read, and again and again; she sat with the children round her, thoughtful and attentive.

So time went on.

It was after a year that the stranger returned that way. Seeing the cottage, he remembered the circumstances of his visit, and thought he would call and see his old friends again. He did so, but he would scarcely have known the place; it was so clean, so neat, so well ordered. He opened the door, and at first thought he was mistaken, for the inmates came to meet him so kindly, with the peace of God beaming upon their faces. "How are you, my good people?" said he. Then they knew the stranger, and for some time they could not speak. "Thanks, thanks, dear Sir; we have found your treasure. Now dwells the blessing of God in our house,—his peace in our hearts!" So said they, and their entire condition, and the happy faces of their children, declared the same more plainly.

**SELF-EXAMINATION.**—Neh. iii. 10, 23, 30;

Ps. iv. 4; lxxvii. 6; cxix. 59; cxxxix. 23, 24; Lam. iii. 40; Haggai i. 6; 1 Cor. xi. 28, 31; 2 Cor. xiii. 5; Gal. vi. 3—5.

FIRST examine *how* you examine yourself. When a tradesman is about to weigh his goods, he must first of all *adjust the scales*.

“For one look at self, take ten looks at Christ.”—*M<sup>c</sup>Cheyne*.

AT MUNICH the custom is said to prevail that every child found begging in the streets is arrested, and carried to a charitable establishment. The moment he enters, and before he is cleaned, and gets the new clothes intended for him, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished, this portrait is given to him, and he promises by an oath to keep it all his life, that he may be reminded of the abject condition from which he has been rescued, and of the gratitude he owes the establishment which raised him from misery, and taught him how to avoid it for the future. Let the Christian often compare thus his former condition, as a sinner unsaved, with his state as a renewed believer, that his love and gratitude may be excited, and his affections drawn to Him who has wrought the change.

SELF-RIGHTEOUSNESS.—Deut. ix. 4; 2 Kings v. 12; Prov. xx. 6; xxi. 2; xxx. 12, 13; Isa. xxviii. 20; xxx. 1; lvii. 12; lix. 6; lxiv. 6; lxxv. 5; Jer. ii. 32—37; iii. 23; vii. 3—16; ix. 25, 26; Hosea xii. 8; Micah iii. 11; Matt. v. 20; vi. 1—8; ix. 11—13; Luke x. 29; xi. 39; xvi. 14, 15; xviii. 9—14; John ix. 39—41; Rom. ii. 17—24; iii. 27; ix. 30—33; x. 3, 4; Phil. iii. 4—9.

PHIDIAS, the great sculptor, was employed by the Athenians to make a statue of the goddess Diana, and he succeeded so well as to produce a *chef-d'œuvre*. But the artist became enamoured of his own work, and was so anxious that his name should go down to posterity that

he secretly engraved his name in one of the folds of the drapery; which, when the Athenians discovered, they indignantly banished the man who had polluted the sanctity of their goddess. So would self-righteous sinners act with the pure spotless robe of Him who knew no sin! Let them beware!

SIN.—Gen. vi. 5; xxxix. 9; Numb. xvi. 38; xxxii. 23; 1 Sam. ii. 25; 1 Kings viii. 46; Job i. 5, 22; vii. 20; ix. 30, 31; xiii. 23; xv. 11, 14—16; xxv. 3; xxxiii. 27; Psa. iv. 4; xix. 12; lxxviii. 17; xcvi. 10; cxix. 11; cxxxix. 23, 24; Prov. xiii. 21; xx. 9; Eccl. vii. 20; Isa. i. 18; v. 18; xxx. 1; lix. 1, 2; Jer. ii. 13, 22—35; v. 25; xvii. 1—15; Ezek. xviii. 20, 30—32; Hab. ii. 10; John i. 29; viii. 7, 34; xvi. 8, 9; Acts vii. 60; Rom. i.—viii.; 1 Cor. xv. 56; 2 Cor. v. 21; Gal. iii. 22; 1 Thess. v. 22; 2 Tim. ii. 19; Heb. iii. 13; iv. 15; xi. 25; xii. 4; James i. 13—15; ii. 10; v. 20; 1 Pet. iv. 18; 1 John i. 8—10; iii. 4, 5; Rev. xxii. 11.

WHAT IS SIN? Cf. 1 John iii. 4; Rom. xiv. 23; James iv. 17; Prov. xxiv. 9.

Figures :—

Sin is like a *burden*. Ps. xxxviii. 9.

———— a *debt* of ten thousand talents (Matt. xviii. 24; vi. 12); more than a poor bankrupt sinner can ever hope to pay.

———— *scarlet dyed stain*. Isa. i. 18.

———— *leprosy*,—defiling, loathsome, separating, infectious, incurable.

———— *dream*,—and oh, how many awake too late!

———— the *wound* of a *poisoned arrow*. The only cure for sin's deep-festering wound is to extract the poison; but men shrink, and would rather conceal it than have it probed and healed.

———— an *inclined plane*.

Sin is commonly gradual; cf. 2 Kings xvi. 10—16; Ahaz (1) first *saw* an idolatrous altar at Damascus; (2), he *admired* it; (3), he *copied* it; (4), he *worshipped* on it; (5), he *commanded the people* to do the same; (6), he *removed God's altar*.

———— a *vampire*, sucking the life-blood of the victim it has fanned to sleep.

———— a *volcano*, silent at times, yet boiling within. There are green vineyards and white cottages on the sides of Vesuvius, and men inhabit them without fear!

———— a *rope*. Sin, in its beginnings, is like a silken thread, but it thickens every day, till it becomes a mighty cable. Isa. v. 18.

———— *apples of Sodom*,—beautiful and ruddy, but, when opened, full of acrid and bitter dust.

———— *potsherd covered with silver*. Prov. xxvi. 23.

FOSSIL RAIN.—The great stone-book of nature reveals many strange records of the past. In the red sandstone, there are found in some places marks which are clearly the impressions of showers of rain, and these so perfect that it can even be determined in which direction the shower inclined, and from what quarter it proceeded; and this, ages ago! So sin leaves its track behind it, and God keeps a faithful record of all our sins.

“THERE is no sins we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.”—*Mason*.

THERE are three things a true Christian desires with respect to sin; 1st. Justification, that it may not condemn. 2d. Sanctification, that it may not reign. 3rd. Glorification, that it may not be.

OUR OWN.—A missionary, addressing a school, observed that there is nothing we can properly call our own,

and put the question, "Can you think of anything that you can call your own?" "Yes, Sir," said one of the heathen girls; 'there is, I think, one thing, is there not? *our sins* are our own!'

**SPIRIT, HOLY, THE.**—Gen. vi. 3; Ex. xxxi. 3; Num. xi. 17, 26; xxiv. 2; xxvii. 18; Judges xiii. 25; 1 Sam. x. 10; xi. 6; xix. 23; 1 Chron. xii. 18; 2 Kings ii. 9; 2 Chron. xv. 1; Ps. cxxxix. 7; cxliii. 10; Cant. iv. 16; Isa. xlvi. 16; lix. 19; lxiii. 10; Ezek. i. 20; xi. 24; Dan. iv. 8; Micah iii. 8; Zech. iv. 6, 7; Matt. xii. 31, 32; xxviii. 19; Luke i. 15, 16; ii. 26, 27; xi. 13; John iii. 5; iv. 23; xiv. 26; xx. 22; Acts ii. 3, 32; vii. 51; Rom. v. 5; viii. 13; 1 Cor. ii. 14; vi. 19; xii. 3—13; 2 Cor. iii. 3, 17, 18; Gal. v. 16—25; vi. 8; Eph. ii. 18; iv. 30; v. 9; vi. 17; Phil. i. 19; 1 Thes. v. 19; Jude xix; Rev. i. 10; xxii. 17.

**OPERATIONS of, creation,** Gen. i. 3; Job xxvi. 13; Ps. civ. 30;—*honouring Christ*, Isa. xlvi. 16; lxi. 1; Matt. xii. 16; iv. 1; Luke i. 35; iv. 14; John iii. 34; Rom. viii. 11; 1 Pet. iii. 11;—*inspiring the Word*, Acts i. 16; xxviii. 25; Eph. vi. 17; 2 Pet. i. 21;—*convincing of sin*, John xvi. 7—14;—*regenerating*, John iii. 5;—*guiding*, Ezek. iii. 22—27; 27; John xvi. 13; Acts viii. 29; x. 19; xi. 28; xiii. 2; xvi. 7; xxi. 4;—*teaching*, Neh. ix. 20; John xiv. 26; xvi. 14, 26; 1 Cor. ii. 10—16; xii. 8;—*sealing*, John vi. 27; Rom. iv. 30; 2 Cor. i. 22; Eph. i. 13; iv. 30;—*anointing*, Ps. xlv. 7; Acts x. 38; 1 John ii. 20, 27;—*witnessing*, John xv. 26; Rom. viii. 16; Heb. x. 15;—*comforting*, John xiv. 16, 17, 26; xv. 26; Acts ix. 31; Gal. v. 22;—*sanctifying*, Rom. xv. 16; 1 Cor. vi. 11; 1 Pet. i. 2, 22;—*indwelling*, John xiv. 16, 17; 1 Cor. iii. 16; Eph. v. 18;—*quickening*, Ps. cxliii. 10, 11; John vi. 63; Rom. viii. 11;—*helping in prayer*, Zech. xii. 10; Rom. viii. 26, 27; Eph. vi. 18; Jude xx.;—*baptizing the Church*, Prov. i. 23; Isa. xxxii. 15; xlv. 3; Ezek. xxxvi. 26; xxxvii. 9, 14; Joel, ii. 28, 29; Zech. xii. 10; Matt. iii. 11; Luke xxiv. 49; Acts i. 5; ii. 39; viii. 17; xi. 16; xix. 1—6.

**TITLES.**—Gen. i. 2; Neh. ix. 20; Ps. li. 11, 12; cxliii. 10; Isa. iv. 4; xi. 2; lxi. 1; Zech. xii. 10; Matt. x. 20; Luke i. 35; John iii. 6; xiv. 16, 17, 26; Acts i. 4;



Rom. i. 4; viii. 2, 9—16; Gal. iv. 6; Eph. i. 13, 17; iv. 30; Heb. ix. 14; 1 Pet. iv. 14; Rev. i. 4; xix. 10.

*Emblems*:—*Water*, John vii. 38, 39; *Fire*, Matt. iii. 11, 1 Thess. v. 19; *Wind*, John iii. 8, Cant. iv. 16; *Oil*, Heb. i. 9, Isa. lxi. 1; *Rain and Dew*, Hos. xiv. 5, Joel ii. 23; *A dove*, Matt. iii. 16; *A seal*, Eph. i. 13, John vi. 27, Eph. iv. 30; *A guide*, John xvi. 13; *An earnest* of our inheritance, Eph. i. 13; *The heart* of the Church ["Though Christ be the *Head*, yet is the Holy Ghost the *heart* of the Church, from whence the vital spirits of grace and holiness are issued out unto the quickening of the body mystical."—*Heylin*.]

Cf. the many *expressions* in Scripture,—“praying in the Holy Ghost,” “the comfort of the Holy Ghost,” “the power of the Holy Ghost,” “the communion of the Holy Ghost,” “the love of the Spirit,” “filled with the Spirit,” (applied by Zecharias, John the Baptist, Peter, Stephen, Barnabas, Paul, &c.), “pouring out of the Spirit,” &c., &c.

Cf. the types; the altar and the laver before the tabernacle, the divers *washings*, the anointings, of the tabernacle, Exod. xl. 9—11; of the priests, Exod. xl. 13—15; of kings, 1 Sam. x. 1; xvi. 13, &c.

**WELDING COLD IRON.**—Suppose a blacksmith were sent for to mend a number of old broken iron vessels, and told that he must do it without fire, what would he say to the proposal? Yet sinners’ hearts are as hard and cold! and just as foolish are they, who think that all that is needed is to begin and go on hammering at them and that will convert them. No! heat the iron, and it may be mended and remoulded. Melt the soul with the spirit of burning, or we are without hope of seeing any saving change.

**ON FOR THE BAPTISM OF FIRE.**—“Suppose we saw an army sitting down before a granite fortress, and they told us that they intended to batter it down. We might ask them, how! They point us to a cannon-ball. Well, but there is no power in that? It is heavy, but not more than a hundredweight, or half a hundred-

weight. If all the men in the army were to throw it, that would make no impression. They say, No, but look at the cannon. Well, but there is no power in that; it is a machine, and nothing more. But look at the powder! Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder, and this powerless ball, are put into this powerless cannon; *one spark of fire* enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunder-bolt, which smites as if it had been sent from heaven. So is it with our Church machinery of the present day. We have our instruments for pulling down the strongholds, but *oh! for the baptism of fire.*”—*Rev. W. Arthur.*

**TEMPER.**—Gen. iv. 6—8; xxxi. 1; Num. xi. 10—15; xx. 10; Judges xii. 1—6; 1 Sam. xviii. 6—12; xxv. 10—17; 1 Kings xxi. 4; 2 Kings v. 11, 12; 2 Chron. xvi. 10; Esther v. 9—14; Ps. xxxvii. 8; cxli. 3; Prov. vi. 34; xiv. 16, 29; xvi. 18, 32; xix. 3; xxv. 28; Cant. viii. 6; Jer. xx. 14—18; Dan. iii. 19; Jonah iv.; Mark vii. 21—23; Rom. xii. 21; Eph. iv. 26.

“If religion has done nothing for your temper, it has done nothing for your soul.”—*Clayton.*

“**MANY CHRISTIANS,**” says Newton truly, “who bore the loss of a dear child, or of all their property, with the most heroic Christian fortitude, are entirely vanquished by the breaking of a dish, or the blunders of a servant.”

**WILBERFORCE.**—“A friend once found him in the greatest agitation, looking for a despatch he had mislaid, for which one of the Royal Family was waiting. At the moment, as if to make it still more trying to his temper, a disturbance was heard in the nursery overhead. Now, thought the friend, ‘surely for once his temper will give way.’ The thought had hardly passed through his mind, when Wilberforce turned to him, and said, ‘What a blessing it is to hear those dear children; only think what a relief, among other hurries, to hear their voices,

and to know they are well.'"—*Christian Keepsake*, 1886.

**TEMPTATION.**—Gen. iii. ; xxii. ; xxxix. 7—9 ; Josh. vii. 21 ; Num. xxii. 17 ; 2 Sam. xi. ; xii. ; 1 Chron. xxi. 1 ; 2 Chron. xxxii. 31 ; Job i. ; Ps. xvii. 4, 5 ; Prov. i. 10 ; iv. 14, 15 ; xvi. 29 ; Dan. vi. ; xii. 10 ; Zech. xiii. 9 ; Matt. iv. 1—11 ; vi. 13 ; xxvi. 41 ; Mark xiv. 66—72 ; Luke viii. 13 ; xii. 28—32 ; John xiv. 30 ; xvii. 15 ; Acts xx. 19 ; Rom. xvi. 20 ; 1 Cor. x. 13 ; 2 Cor. ii. 11 ; xi. 14 ; xii. 1—10 ; Eph. vi. 16 ; 1 Thess. iii. 5 ; 1 Tim. vi. 9, 10 ; Heb. ii. 18 ; iv. 15 ; James i. 2—4, 12—15 ; 1 Pet. i. 6, 7 ; iv. 12, 13 ; v. 8, 9 ; 2 Pet. ii. 9 ; 1 John v. 18 ; Rev. iii. 10.

— Is said to be from Satan ; but, alas ! we sometimes tempt Satan almost as much as he tempts us.

"Temptations are instructions. He is over wise that goes out of God's way to escape a cross. A Christian who lives here among his enemies, should never stir abroad without his guard. If you follow Satan, you will find the tempter prove a tormentor ; if you follow the Spirit, you will find the Counsellor prove a Comforter."—*Mason*.

OH, SUCH BEAUTIFUL FLOWERS, *just within the railings !*  
A theme for children at school to write upon.

"EVERY GOOD FARMER will take care of his *fences*," else his own cattle would wander out, and his neighbour's wander in.

SET DOUBLE GUARD UPON THAT POINT TO-NIGHT, was an officer's command when an attack was expected.

**THIEVES.**—Jer. ii. 26 ; Joel ii. 9 ; Luke xii. 33 ; John x. 1, 10.

**PROVIDENCE.**—Ps. lxxvi. 10. The Rev. Thomas Bradbury was once engaged at family prayers, when the servants, in their haste, had forgotten to shut the area door. Some men passing, one of them entered the house and crept up-stairs, intending to rob the house. To his surprise he heard a gentleman praying, at the very in-

stant, that God would protect them from thieves ; and so thunderstruck did he feel at the sin he was intending to engage in, that he soon after went and told Mr. B. the circumstance, and became an attendant on his ministry.

TRUST IN GOD.—1 Sam. xvii. 38, 39 ; Job xiii. 15 ; Ps. xx. 7 ; xxxii. 10 ; xxxvi. 7 ; lxii. 8 ; lxxv. 5 ; lxxi. 5 ; xci. 4 ; cxii. 7 ; cxxv. 1 ; Prov. iii. 5 ; xiv. 26 ; xvi. 20 ; Isa. xxvi. 3, 4 ; l. 10 ; Jer. xvii. 7, 8 ; Dan. iii. 28 ; Nahum i. 7 ; Zeph. iii. 12 ; 2 Cor. i. 9, 10 ; Eph. i. 12 ; 1 Tim. iv. 10.

— not in man.—Ps. xliv. 6 ; Isa. ii. 22 ; xxx. 1, 2 ; xxxvi. 6, 15 ; Jer. ii. 36, 37 ; xvii. 5, 6 ; Dan. iv. 12 ; Hosea v. 13 ; Micah vii. 5.

“ Angels know the happiness of power ; we the happiness of weakness.”—*Lady Powerscourt.*

ABELARD, Duke of Wurtemberg.—“ Several German princes were once extolling the glory of their realm. One boasted of his excellent vineyards ; another of his hunting-grounds ; another of his mines : at last he took up the subject, and said, ‘ I own that I am a poor prince, and can vie with none of these things ; nevertheless, I too possess a noble jewel in my dominion ; for, were I to be without attendants, either in the open country or wild forests, I could ask the first of my subjects whom I met to stretch himself upon the ground, and confidently place my head upon his bosom, and fall asleep without the slightest apprehension of injury.’ Was not this a precious jewel for a prince ? I, however, have something better ; for I can rest my head and heart in the lap of God’s providence, and upon the bosom of Jesus Christ my Lord, with a perfect assurance that neither man nor devil can touch me there.”—*Gotthold’s Emblems.*

USEFULNESS.—Gen. iv. 9 ; xviii. 19 ; Neh. ii. 10 ; iii. ; Ps. li. 7—13 ; Prov. x. 21 ; xi. 30 ; Eccles. xi. 1, 6 ; Isa. xxxii. 20 ; Dan. xii. 3 ; Matt. v. 13—16 ; x. 7, 32 ; Mark xiv. 8 ; John i. 40, 42 ; iv. 29, 36 ;

Acts viii. 4; x. 38; xiii. 36; xxvii. 24; Rom. xiv. 7, 8; xvi. 2, 12; 1 Cor. ix. 19; 2 Cor. viii. 5, 12; Gal. vi. 20; Phil. ii. 4, 15, 16; James i. 27; v. 19, 20; 1 Pet. ii. 9.

The vertical power of religion in the heart, is the truest measure of its horizontal power in the world.

"He who waits to do a great deal at once, will never do anything."—*Dr. Johnson*.

OUR power to benefit others will just be in proportion to our personal holiness. "Speak for eternity," says M'Cheyne, "but, above all, cultivate your own spirit. A word spoken by you, when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin. This was my great fault in the ministry. Remember it is not man, but God, that must have the glory. It is *not so much speaking, as faith* that is needed."

LESSONS OF USEFULNESS.—How they abound in the Church's records. We may well consider,

*What many in humble life have done :—*

*Thomas Cranfield*, the tailor, labouring among the bricklayers, in Sunday and Infant schools, and other good works. *John Pounds*, the cobbler, the founder of Ragged-schools. *Harlan Page*, the joiner; one of whose chief rules was to aim at doing good to *individuals*. Out of 125 of his Sabbath scholars at Coventry, 84 gave evidence of true piety, and 6 became preachers of the Gospel; of 100 young women employed in the Tract and Bible houses, 60 were brought to Christ. Many sheets of the Word of God and tracts, as they were folded and stitched, were moistened with the tears from broken hearts; besides many others he heard of brought to God through his instrumentality. *Sarah Martin*, the dressmaker of Yarmouth, visiting first in the workhouses and afterwards in the jail. *Thomas Dakin*, the Greenwich pensioner and tract distributor; for nearly twenty years he frequently distributed 150,000 a year, which were gratuitously furnished by the Tract Society: he was called to leave the world at last without a moment's warning, when a considerable number of the handbills, "Are you prepared to Die?" were found in his pockets. His happy and useful life supplied the answer.

*What many in active life have done :—*

*Luther and Calvin* the Reformers. *Wesley and Whitfield.* *John Howard*, the philanthropist, upon whose grave in Russia was engraved the motto, "He lived for others." *Clarkson, Wilberforce, and Buxton*, the Statesmen. The *Thorntons*, merchants. *Mrs. Fry*, the merchant's wife. *Robert Raikes*, the founder of Sunday-schools. *David Nasmyth*, a clerk in Glasgow, the founder of City Missions in Glasgow, Ireland, America, Paris, London; and also the originator of the Monthly Tract Society, Female Mission, and other benevolent institutions. *Nettleton*, the preacher, under whose ministry, during a revival in America, it is believed, directly and indirectly, 30,000 persons were brought to Christ. *James Crabbe*, the missionary among the gipsies.

*What many in affliction and solitude have done :—*

*Sarah Price*, the invalid of Hammersmith, who was reduced by rheumatism to such helplessness as to be unable to raise herself from her couch. Conveyed to Percy Chapel, where the late Rev. J. H. Stewart ministered, her heart was stirred up to circulate his tracts. She formed the plan of sending a copy to 70 clergymen on New Year's Day. 700 were sent. The work grew, and in less than a fortnight 14,000 were circulated. Thousands more of his tracts were issued, though nearly the whole of her share was done in bed, and her limbs were so contracted that she could scarcely feed herself. Yet through her instrumentality, almost all ministers in the three kingdoms, missionaries abroad, and students at home, received a message and tract on the importance of seeking the Holy Ghost. *Harriet Stoneman*, a poor invalid, who for thirty-nine years was tried with a disease which literally consumed her bones, during which time her allowance was three shillings a week, of which one was required for rent and washing. Yet for twenty-eight years she contributed a penny a week for the missionary cause, and wrote letters and spoke loving words for Christ's cause, and was enabled, in the midst of all her pains, to "rejoice in the Lord." *Adelaide Newton*, who, when laid aside from action, turned her whole mind to live on and in the Scriptures, and whose words and works and letters, so deeply imbued with their spirit, have been as life to many a carnal soul.

WORLD, THE, AND WORLDLINESS.—Ps. xvii.

14; xxiv. 1; cvi. 35; Matt. iv. 8—10; v. 14; vi. 24—34; xiii. 22, 38; xvi. 26; Luke xiv. 31—33; xvi. 8; John i. 10, 29; viii. 12, 23; xvi. 33; xvii. 15; Rom. xii. 2; 1 Cor. iii. 19; vii. 31; 2 Cor. vi. 17; Gal. vi. 14; Eph. ii. 2; 1 Tim. vi. 7; 2 Tim. iv. 10; Tit. ii. 2; Heb. i. 11. ("Our word 'world,' is simply a contraction of "wear old."—*Dr. A. Clark.*) James i. 27; iv. 4; 1 Pet. i. 14; 1 John ii. 15—17; iv. 5; v. 4, 19; Rev. xii. 1.

Figures.—A *wilderness*, bleak and barren, but the appointed road to Canaan.

——, a *show* where the scenes are ever changing.  
1 Cor. vii. 31.

——, the *ocean*, under whose smiling and deceitful surface are concealed the rocks and quicksands, on which the unskilful mariner strikes and is lost.

——, the *mirage*, gorgeous but unreal, alluring, but disappointing.

——, a *row of ciphers*, valuable or worthless as a unit is or is not before them.

——, *Vanity Fair*. See "Pilgrim's Progress."

"The world promises comforts, and pays sorrows. Be not proud of riches, but afraid of them, lest they be as silver bars to cross the way to heaven. We must answer for our riches, but our riches cannot answer for us."—*Mason*.

THE PUREST SILVER will soon tarnish, or a scent-bottle lose its pungency, if left exposed to the air. Few Christians can keep the fire within alive if the sun of worldly prosperity be constantly shining upon it.

THE RECKONING.—"A selfish and fraudulent inn-keeper speaks his guests fair, draws and serves his liquor fresh, places dice and cards upon the table, and invites the company to amuse themselves, and meanwhile says nothing of the reckoning; but it is not forgotten; and when at last it is laid before them, it makes them stare. The devil does the same with the world."—*Gotthold*.

THE COUNTERFEIT NOTE.—*Martha Browning*, a young

woman, aged twenty-four, was executed many years ago for murder. The fatal deed was committed to obtain possession of a 5*l.* note, but when the glittering bait was at last really possessed, it proved to be not a note of the Bank of England, but a flash note of the *Bank of Elegance*! What a mournful moral did her case suggest! To run such a fearful risk, and then to receive such bitter wages! Are the world's wages better?

ONLY PEARLS.—An Arab once lost his way in the desert, and was in danger of dying from hunger. At last he found one of the cisterns out of which the camels drink, and a little leather bag near it. "God be thanked," exclaimed he. "Ah! here are some dates or nuts,—let me refresh myself." He opened the bag, but only to turn away in disappointment. Alas! they were only pearls! What value were they to one who was, like Esau, "at the point to die?"

THE FOOLISH HEIR.—It was an ancient custom, when an heir was impleaded as an idiot, to put before him an apple or a counter, with a piece of gold, and try which he would take; if he took the apple or the counter and not the gold, he was cast for a fool, as unable to discern the true worth of things. This is the way, however, with all wicked men, who prefer toys to treasure, trifles to realities, present troubles to eternal joys.

"LOVE NOT THE WORLD."—An eagle, flying over some ice valleys, saw a dead body lying, which had been frozen. The bird descended from its lofty flight, and was so long time feasting upon the carcass, that when it thought to mount again, it could not, for its wings had become frozen to the ice on which it rested!

FINALLY, THE WORLD PASSETH AWAY.—"Soon the world will be burnt up, or we must leave it,—why, then, should night-dreams, day-shadows, water-froth, and common wild flowers, run away with our heart in the meantime? When a real believer comes to the water-side of the river Jordan, and sets his feet, as it were, in the boat, which is to convey him over to Canaan, he will



wonder at the folly of himself and others in loving the things of the world."—*Rutherford*.

"A world so polluted, how can it give rest?  
'Tis false to my Saviour to lean on its breast."

—*Canon Stowell*.

**ZEAL, HOLY.**—Num. xxv. 11—13; Deut. xxxiii. 9; 1 Kings xviii. 21, 22; 2 Kings xxiii. 1—25; Neh. xiii. 14, 22; Ps. lxi. 9; cxix. 139; Isa. ix. 7; lix. 17; lxiii. 15; Jer. xx. 9; Luke ii. 49; John ii. 17; iv. 34; v. 35; Acts xvii. 16; xviii. 5, 25; Rom. xii. 11; 1 Cor. xiv. 12; 2 Cor. vii. 11; ix. 2; Gal. iv. 18; Col. iv. 12, 13; Tit. ii. 14; Jude iii.; Rev. iii. 16, 19.

—, **FALSE or MISTAKEN.**—2 Sam. vi. 6, 7; xxi. 2; 2 Kings x. 16; Matt. xvi. 22; xxiii. 15; Luke ix. 54, 55; xxi. 20; John xviii. 10, 11; Acts xxii. 3, 4; Rom. x. 2; Gal. i. 14; iv. 17; Phil. iii. 6.

THERE ARE four kinds of zeal to be condemned:—  
1. Blind zeal, Rom. x. 2; 2. Bitter zeal, James iii. 14;  
3. Proud zeal, 2 Kings x. 16; 4. Partial zeal, Matt. xxiii. 23.—*P. Henry*.

THE ZEAL to be commended is guided by judgment and tempered with meekness. A zealous person without meekness is like a ship in full sail without a rudder; a meek person without zeal is like a ship becalmed. "Discretion," says Bernard, "without zeal is slow-paced; and zeal without discretion is strong-headed; let, therefore, zeal spur on discretion, and discretion rein in zeal."

THE PLOUGH OR THE ALTAR.—On the seal of the Baptist Missionary Union is the figure of an ox standing patiently, with a plough on one side and an altar on the other, and the inscription beneath, "*Ready for either!*" No fitter illustration could be given of fervent, humble zeal. May it be exemplified and exhibited by many who read this Book!

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# **ERRATA.**

Page 62, omit line 9.

„ 62, line 24, for “Anderson,” read “Henderson.”

„ 823, line 17, for “eightieth,” read “eighty-sixth.”

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